EYE-SALVE,

Or A WATCH-WORD From our Lord Iesus Christ unto his Churches:

Especially those within the Colony of the MASSACHUSETS

In NEW-ENGLAND,

To take heed of Apostacy:

OR

A Treatise of Remembrance of what God hath been to us, as also what we ought, and what we ought not to be to him, as we desire the prolonging of our Prosperous Dayes in the Land which the Lord our God hath given us.

By *Thomas Shepard*, Teacher of the Church of Christ in *Charlstown*;

Who was appointed by the Magistrates, to Preach on the day of

ELECTION

at Boston, *May* 15. 1672.

Deut. 8. 10, &c. *When thou hast Eaten, and art full, then thou shalt Bless the Lord thy God, for the good Land which he hath given thee: Beware that thou forget not the Lord thy God in not keeping his* Commandments, &c. *Lest when thou hast eaten and art full, thine Heart be lifted up, and thou forget the* Lord thy God.

Chap 5. 32, 33. *Ye shall observe to do therefore as the Lord your God hath commanded you: you shall not turn aside to the right hand or to the left, you shall walk* in all the wayes which the Lord your God hath Commanded you, that ye may live, and that it may be well with you, and that ye may Prolong your dayes in the Land which ye shall possess.

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That Spirit of Zeal for Gods Glory, with a Compaſſionate Deſire of, and Care for the Recovery and Proſperity of a Sick People, which viſibly runneth through the whole of this *Treatiſe*; hath encouraged us to Commend it to the Peruſal and Pious Improvement of all Sober-minded, and well-affected Chriſtians, into whoſe hands it may come: Heartily wiſhing it may prove as Profitable, as we judge it Seaſonable. We willingly add

Imprimatur { John Sherman.
Urian Oakes.

THe prosperity of the state and Church, of the people and their souls lies nearest the hearts of all to whom Christs Interest is dear in the World: But especially those faithfull watchmen whom God hath set upon their walls. Tis prosperity is as Religion is, either flourishing or dying. That a place is JEHOVAH SHAMMAH, and a land IMMANUEL'S, speaks both their priviledge and duty. Their Obligation to walk with God, and their salvation in so walking. This made Moses, Joshua, Samuel, David, and other faithful Shepherds so solemnly charge Israel to abide with God when they could no longer abide with Israel. Hence rose Peters resolution as long as he abode in his Tabernacle to put them always in remembrance, though they were established in the present truth. The sacred Assemblies at our Elections presents New-Englands representatives, as sometimes Israels before Joshuah, yea, before the Lord: Hence stirs up from the same spirit in all the faithful messengers of Christ to whom on such days the door of opportunity and utterance is opened, an earnest desire to leave their solemn testimony for Gods Glory and this peoples good; Such is this Sermon now in thine hand: Therefore the more diligently to be attended by all that unfeignedly love our Lord Iesus, their souls, families Churches, and this Colony. Though the Prophets dye, yet such words will live to take hold of those that will not hear, as they did of Israel. 'Tis an observation worth observing, Israels liberty from Egypt began with the meeting and kissing of Moses and Aaron in the mount of God, and the peoples obedience: Their bondage to Babylon entred by their attention to prophets of their own and their non subjection to the prophets of God. 2 Chron. 36. 12, 15, 16. Hence that pathetical exclamation, Oh that my people had hearkned! Isa. 48. 18, 19. Is not the least of our wilderness mercies, That from the beginning we have seen this union. Our good God hath neither suffered our teachers to be driven into corners, nor left them to run altogether in vain by shutting the door of faith where he hath opened the door of utterance. This short testimony given forth by this watchfull shepherd in so solemn an assembly from the Lord, there is another tryal whether the same faith & faithfulness, which dwelt in our fathers in the first times of these plantations dwell in us, also their children. That God hath continued us yet in the mount of Gospel liberties, is through his grace out of Question. The Spirit of Union, and the spirit of subjection to Gods order is most to be enquired after. Well! this is our present Test. This Sermon proceeded from the Urim and Thummim which our Lord Iesus hath put into the breast plate or heart of the speaker, that is faith and love:

may it meet with the same spirit in the heart of the hearer, it will certainly prosper, and evidence our due attention to the voice of *Nehemiah* upon the walls; and our real acknowledgement of *New-Englands* true interest not to ly, *and so the continued firmness of the tenour whereby we hold* our precious and pleasant things. *Do we therefore* O generation, *see the word of the Lord*, its preciousness, the glory of the New-Testament Ministry? *Do we see* the matchless splendour, beauty, brightness of the Sun of righteousness shining in the heavenly glass of Gospel-ministrations and Divine Institutions? *Hath this convinced us of the sinfulness of sin, especially of unbelief and the want of love? Hath this convinced us of the goodness of Gods ways, and our necessity to sell all for the pearl? Have we by it* seen an end of all wordly perfections, so as to hate our very lives for Christ, *yea*, for his people, truth and ways? *Doth it indeed make us* to abhorr all evil, and imbrace in love all ways and means appointed by God to keep us from it? *Then, if these things be so in truth, this Word will be precious to us.* Oh *N. E.* Christians *know your day, your tryal, the presence, the voice of the Lord: That the dreadful woe of* Corazin *and* Bethsaida *fal not upon us for* contempt, neglect, sloath, unprofitableness. *Bethink we our selves, Apostacy comes not with observation: we slide back by degrees insensible.* Where is then thy first love, holiness, zeal that could not bear with them that are evill? *Is not the zeal of love abated to God, Christ, brethren, truths, order, ordinances? Where is* brotherly watch, tenderness, kindness, bowels of mercies, forgiveness? *Are these to be found as in the first times? If not, Its high time to hear these* Divine expostulations; *to remember whence we are fallen, to repent and do our first works. Behold Christ calls*, Its the voice of thy beloved that now stands at thy door and knocks, *full of yearnings of bowels towards thee, He knows not how to give thee up and make thee like former Examples of his fierce indignation*, Oh let our souls open to him that knocks. *Be we not stiffnecked and rebellious, Be we not Lords that will no more come unto him.*

Make haste, return, come unto thy God who is thy strength and glory. Thou shalt be a happy people, O *N. E.* as long as thou art an obedient people, and thine Enemies shall be found lyars unto thee. *That the Lord may effectually work to establish what we have, and make up what is wanting to us, by his blessing on this and all other such like Testimonies given to his truth among us* is the prayer of

Your Brother and Servant in the Lord, *Thomas Thacher.*

IEREMIAH. 2. 31.

O generation, ſee ye the Word of the Lord: have I been a wilderneſs unto Iſrael? a land of darkneſs? wherefore ſay my people, We are Lords, we will come no more unto thee.

FOr the time of *Ieremiahs propheſying* it is declared in *Chap. 1. 2, 3.* Commencing in a manner with the time of that happy reformation of Gods worſhip, begun by good *Ioſiah*, from the Idolatry and abominations found then in the Church of God: which will appear by comparing that key of the whole propheſie with *2 Chron. 34. 3.* that holy and bleſſed King being (it is like) incouraged thereunto in a degree, by this great prophet of the Lord. Thus is Religion ever beſt eſtabliſhed, and flouriſheth when there is a concurrence of the Magiſtracy and Miniſtry together to promote the true worſhip of God, and to ſuppreſs what is contrary thereunto.

Theſe words contain the Lords ſolemn and affectionate expoſtulation with his people, both as to the equity and goodneſs of his way toward them, and the Iniquity and Perverſeneſs of their wayes toward himſelf; wherein the Lord labours to recover the degenerating back-ſliding people, ſhewing, (1) What he had been to them, *viz.* not a Wilderneſs, nor a Land of darkneſs. (2) What returns they had made unto the Lord, *viz. Wherefore ſay my People*, &c. Particularly obſerve: 1. The Compellation which is uſed, *i. e.* [*O Generation.*] 2. The attention which the Lord calls for from them, to what he had to propound to them, *i. e.* [*See ye the Word of the Lord*] 3. Parts of Gods Expoſtulation, or the thing which the Lord would Expoſtulate with them about, *viz. Have I been a Wilderneſs*, &c.

and wherefore do my People ſay &c. wherein we may take notice of theſe two things:

1. The Lords Vindication and Acquittance of himſelf from all blame [*Have I been a Wilderneſs*, &c.] *q. d.* I have not been ſo unto them.

2. The Lords Crimination of *Iſrael*, or his Expoſtulatory Indictment and Charge drawn up againſt this People by the Lord himſelf, propounded by way of Query, *i. e. wherefore ſay my People*, &c.

Explication.

[*O Generation*] This word is ſometimes taken for ſome certain ſort or company of men whatſoever, *Prov. 30. 11, 12, 13.* ſometimes it hath reſpect to a Nation ſpringing from ſuch and ſuch Anceſtors, *Judg. 2. 10.* and ſo in our Text; it betokens the perſons in ſuch an age ſucceeding their Fathers, who were in *Jeremiahs* time upon the ſtage of Action, *Eccleſ. 1. 4. One Generation paſſeth away and another Generation cometh*, but the Earth (the great ſtage of Action, upon which all Generations are to act their part) abideth for ever: and ſo theſe in our Text were to endure and continue ſo long as until they had done the work of their Generations: and it is here alſo a degenerating Generation that is taxed (as *Calvin* notes) *q. d.* into what times are we fallen! what an age is this we live in! well, be it what it will be, yet *O Generation hear*! it was a ſtrange generation that he is ſent to ſpeak unto, however he hath ſomething to ſay to them.

See the Word of the Lord, [DO YOU SEE] Emphatically doth the Lord (as it were) point to them ſo and ſo circumſtanced, as ſpringing from ſuch and ſuch Anceſtors do you ſee? *q. d.* you your ſelves being Judges may conſider this matter: *See ye the Word of the Lord*, or this Matter (for ſo the Nown is ſometimes rendred) that which the Lord had to propound to them for their Obſervation, and the word for [*Seeing*] imports plain diſcerning, clearly, curiouſly, and exactly to ſee and regard a thing: it is rendred to regard, *Pſal. 66. 18.* and to conſider, *Eccleſ. 7. 14.* ſo *verba ſenſûs*, &c. and ſee the Word of the Lord, as he had ſpoken by his Servants, *viz. That if his People would but cleave to him, O how he would bleſs them*! thus ſee how the Lord hath made that good, fulfilling with his hand what he ſpoke with his mouth, 1 *King.* 8. and not one thing hath failed ſaith *Joſhua*, Chap. 23. 14. of all the good the which the Lord your God ſpake concerning you,

you, ſee this Word of the Lord in our Text, conſider it, and remember what I ſay, do but open your eyes and you may behold the truth of what I am now putting you in minde of: *q. d.* look over your experiences; mark the many ſignal, undeniable demonſtrations of my being to you *not a wilderneſs, nor* &c.

[*Have I been a wilderneſs to Iſrael?*] by *Iſrael* is meant the People of God in Covenant with him, his peculiar people: and this Queſtion is to be underſtood in way of a ſtrong Negation: *the Lord had not been ſo to them,* and the Lord ſo ſpeaks as putting it to them themſelves to be judge in the caſe: have I been ſo? do you conſult your own experience, and let that make the anſwer, and the true anſwer muſt be, that aſſuredly I have not been a Wilderneſs to Iſrael; yet the expreſſion doth imply or import at leaſt their tacit and practical accuſation of the Lord that he had been ſo to them; and if they ſpeak not ſo in Words, yet the Language of their hearts (which the Lord knew) and of their way (which others might obſerve) did betoken as much, and therefore the Lord here goes about to vindicate himſelf from ſuch charge of any ungodly, unthankful murmurers in the Congregation of Iſrael: the Words are Metaphorical; *Have I been a wilderneſs to Iſrael?* i. e. have I been that to my People which a Wilderneſs is unto men that are made to wilder therein, where they meet with nothing but wants, and terrour, and woe, &c. and it may ſeem to allude to the ſtate and condition of the Children of Iſrael in the Wilderneſs, of which there is ſpeech, *Deut.* 8.2, 15. where the Lord led them forty years to humble them and to prove them, &c. called the *great and terrible wilderneſs, where were fiery Serpents, and Scorpions, and Drought,* &c. called moreover, *a waſte howling wilderneſs.* chap. 32. 10. & Jer. 2. 6. deſcribed to be, *a Land of Deſarts, and Pits, a Land of Drought and of the Shadow of Death, a Land that no man paſſed through, and where no man dwelt, and contradiſtinguiſhed from the Land ſpoken of,* ver. 7. *a pleaſant and a fruitful Land*: There are theſe five things which we may conſider of in a Wilderneſs,

1. A Wilderneſs notes a deſolate, ſolitary place, without Inhabitant, and where there is nothing but confuſion and diſorder, *Ier. 12 10. they have made my pleaſant portion a deſolate wilderneſs*: there's no man paſſing through, no man dwelling there, but it's deſerted and forſaken of men, without that ſociety and communion there that might elſewhere be comfortably enjoyed: thus ſaid the Lord, *have I been ſo to you?*

have

have I left you alone without granting to you the beauties of holineſs, and that comely order of thy Tents O Iſrael, and of thy Tabernacles O Jacob! have you not had my preſence with you, and my company that might be inſtead of all to you?

2. A Wilderneſs ſpeaks a place uncultivated, a condition deſtitute of many neceſſary comforts, as aforeſaid, there's ſuffering hunger and thirſt, *Pſal. 107.4,5.* the Wilderneſs is not only a ſolitary way where no City is to dwell in, but they want meat and drink, and their ſoul faints within them, now have I been ſo to you, ſaid the Lord! have I ſuffered you to want? as to outward bodily ſood? have not I provided for you? the Lord fed his people in the Wilderneſs with Manna, bread from Heaven; and ſo likewiſe as to ſpiritual proviſion, and refreſhing, have you found me ſtreight-handed to you therein? when *Iudah* is removed away for their incorrigibleneſs in their ſin to *Babylon* from the Sanctuary of God, becauſe of their Sanctuary ſins, we finde that calleda Wilderneſs, *Ezek. 19.13. Now ſhe is planted in the Wilderneſs, in a dry and thirſty ground*; ſo was *Babylon* to the People of *Iudah*, without ſpiritual food for their ſouls, and they otherwiſe in great ſtraits: Have I then (ſaid the Lord) been as a barren Land to you, as an untill d and a fruitleſs ſoyle, that brings forth nothing to thoſe that come there for ſatisfaction or for their refreſhing? have I been ſuch, and ſo as that you could not finde a living with me? or as though it were more profitable to have ſerved other Gods?

3. In a Wilderneſs there is not a beaten path; whence it is that men there are in danger to be loſt, and are made to wander about for want of a way before them wherein they might travail: *context*, v.6. it is ſaid to be a Land that no man paſſed through, and ſo here was no beaten road or plain path before them; have I been thus to you ſaid the Lord? have I not made your way plain before you at all times, and paſſable, ſo that you have had direction and conduct from me? have not I led you in the right way? *Pſal. 107.7.* have you been at a loſs at any time, and I not near at hand to direct and counſel you? &c. have you not heard a voice, as *Ier. 30.21.* ſaying, this is the way, when you have been ready to turn aſide to the right hand or to the left?

4. Again, in a wilderneſs there is not only want of many comforts, but there is danger as to many poſitive evils which ſuch are expoſed unto: Hence in the Scriptures before mentioned, the wilderneſs is ſaid to be a land of pits & fiery ſerpents; *when Chriſt is in the wilderneſs he is*

ſaid

among the wild beasts. Mark 1.13. *and there are the briars and thorns of the wilderness,* Judges 8.7. they that are in a wilderness state may look to suffer much: and thus it becomes a place of temptation; *Christ is therefore led into the wilderness to be tempted*: Math. 4.1. thus (may the Lord say) have I been as a wilderness, to sting and vex you? to entrap you, to terrifie you and tear you in pieces? Have not I rather freed you from many temptations, and delivered you from the snares that many times have been laid for you by others? *have I been as a waste howling wilderness, or as a devouring grave and pit of destruction to you?*

5. *A wilderness is not hedged in, nor fenced about*; what is in the wilderness hath no defence, but lies open to the injury of those that will break in to Bark the Trees thereof, and root up the same; the wilderness is no Inclosure, *have I then been so to you?* have I left you without defence, without an hedge of protection? *have you not been as an inclosed garden to me, and I a wall of fire round about you?* have not I given you those walls, such Defenders, Leaders, Instruments of safety, whereby you have been hedged about, walled in, and secured?

In summe, have I been unto you as such a place of terrours, and sorrows, and misery? a place which all men would fly from and deprecate? no, the Lord had not been so to them: yea, *per Meiosin*, hereby is meant that *the Lord had been their glory by his presence, and a fountain of living waters to them, and their salvation*, however they had forsaken him:

A land of darkness] darkness betokens the privation of light: it is divers times in Scripture taken for trouble, ignorance, sorrow, and (in a word) *all wofull evill*, Joel 2.2. *a day of darkness and gloominess*, which latter word is of the same derivation with this in our text: so, *Eccles. 11.8.* and see *Matth. 4.16.* the word in our text according to the notation of it is thought to signifie strictly such darkness as is in an immediate and extraordinary manner sent from God, even most horrid darkness (*terra caliginis maximæ, compositum cum nomine divino* [Jah] *augendæ significationis causa.* Buxtorf. *in nomen ipsum* [*mapheljah,*] such darkness as was that plague of darkness to *Egypt*, *Exod. 10.22.* when as the children of Israel had light in their dwellings *ver. 23.* where the *noune* of the same *Original* (and the same in a manner with this in our text) is used [*there was thick darkness in the land of* Egypt *three daies*] strictly [*the darkness of darkness*] which latter word there used is also of the same original with that in *Josh. 24.7* ren-

dred [darkneſs] and being a rehearſal of that other darkneſs which God did put between the Iſraelites, and the Egyptians at the red Sea, on the night of their redemption from thence, the ſtory whereof we have ſet down in *Exod. 14.20.* the ſame pillar of providence is a cloud of darkneſs to the Egyptians, but a beam of light unto Iſrael for their direction, guidance, protection and refreſhing, or the phraſe [*a land of darkneſs*] in our text, may allude to places where the light of the Sun, and the ſweet influences thereof come not to warm, and cheriſh, & ſweeten, & fructifie the ſoil, but it remains cold, & damp, & ſowr & barren, and unfit for habitation for man: and ſo is the grave ſet forth, *Iob 10. ult.* ſaid to be *a land of darkneſs* as [*Darkneſs*] *is ſelf*, &c. *and where the light is as* [*darkneſs:*] Thus here might the Lord ſay, *have I been a land of darkneſs?* i.e. as ſuch *a land of darkneſs* aforeſaid would be to a people coming thereinto, where ther's nothing but terrour, and ſorrow and horrour, and woe? no light of comfort, and refreſhing? without the ſhining influences of bleſſing and favour? But therefore (on the other ſide) the Lord had been to them as *a land of light, as a Goſhen to them; he gave them fruitfull ſeaſons filling their hearts with food and gladneſs*: granting them alſo ſpiritual light, and the means thereof in one reſpect and in the other; prophets, and the ſchools of the prophets, *&c.* and as darkneſs is uſed metaphorically (as above ſaid) ſo is light put for joy, and proſperity, *Eſt. 8.16.* the Jews had light, and gladneſs, & joy, & honour. *Pſa. 97. 11. light is ſown for the righteous, & gladneſs for the upright in heart*: the Lord had not lockt up his beams the heavenly influences of his bounty and goodwill to them: and it is as if the Lord had ſaid; look back, and obſerve the way you have been by me led in; it hath not been my delight to ſee you under any cloud of trouble and fear, *&c.* while you have hearkned to me it hath been well with you: and your troubles and darkneſs, *&c.* have met you when you have gone out of the way, and left *the good old paths*, &c So is the Lord to his people, and hath been to us in this wilderneſs, he hath not been a wilderneſs to us, *or a land of darkneſs*, but hath granted to us light and ſalvation: there hath been the light of the Goſpell, the light of the miniſtry of the word: the light of his countenance hath been ſhining upon his people, reſpecting Leaders in the Commonwealth that have been guides, and eyes, and light to us in this good land: & there hath been the light of Schools ſet up for the inſtruction of the riſing generation, *Am. 2.10.11.* &c. and therefore in theſe reſpects we may ſay the Lord hath not been *a land of darkneſs to us*:

the

the Colledge (that School of the prophets) hath been a means unde God to continue the lamps lighted among us, even the light for the Sanctuary, and that not here only but also in other parts of the world.

[*Wherefore say my people we are Lords*] here in these words the defection and revolt of the people of God, from the Lord is described: the word in the Hebrew for [*therefore*] comes from a verb which signifies [*to know*] and 'tis as if the Lord should say, I would fain know what the reason is: let me know the cause why my people say thus! [*we are Lords*] in the Margent 'tis *we have Dominion*; so is the word also rendred in *Gen. 27. 40.* i. e. *after thou hast dominion, thou wilt break his yoak from off thy neck*: & truly thus was it with this people, when they gat power, having dominion over these and those, *now they break off the Lords yoake, and revolt from him*, and therefore say (as it follows) *we will come no more at thee*: [RUD] [*firmus fuit, innixus est firmiter, vires acquisivit, firmatus est, dominatus est*] *Avenarius*) they thought they had strength, and were so firmly setled with a Rod or Scepter of power and sovereignty, that they needed not the Lord any more: though indeed they had received all from God: he had put upon them their ornaments, *Ezek. 16. 11, 12, 13.* yet as if they had not received any such thing from the hand of God, they now despise the Lord, and in the pride and height of their spirits swell, and grow secure and lofty, and cast off the fear of God: We have Kings and Princes, and Civil power and dignity, and therefore have no need of thee to be our Lord any longer, to be under his command, and so as to observe his order, and keep the old Rode; but as *1 Sam. 8. 7. Ier. 6. 16.* And we have power, and the Kingdome is setled in our hands: and we have things at command, we have peace and liberty, and are full, and in prosperity; and thus through their self-confidence and carnal Interests they are ready to look at themselves as absolute Lords, and so Independent: and we are from under thy authority; and are at our liberty: and we will have our liberty, are Lords of our own actions: and who may call us to an account; and we have dominion, and power as to others also our allies, in league and covenant with others, so that we are strong enough, *&c.* And this question implies the unreasonableness of their Revolt from the Lord: wherefore *&c. q. d.* there can be no reason rendred for it, why they should thus forsake the Lord, and the good way which he hath led them in, and choose any other way; *Context ver. 33.* and *36.*

[*We will come no more unto thee*] they had made a defection from

 God,

God, and now would not return to him: *q. d.* we have such strength, and the Government so well settled in our hand that their's no danger, and we need not any thing that the Lord can do or say in the case: as though they might now choose what God they would, a spirit of whoredome in them in revolting from the *Lord*: they thought they could stand alone, and subsist of themselves; and they are unwilling to return to the Lord, but keep their distance from him: so unreasonably bent were they to fall off from the Lord, as the Question implies, and this after tryal had of the Lord *who had not been a wilderness*, or *&c.* but the contrary; this greatly aggravates the sin, and so will increase the judgement of such a people as that was.

Doct. *That the undeniable experience which the Covenant-people of God have had of the Lords being to them not a wilderness nor a land of Darkness, but the contrary, should caution them never to incurre the guilt of so unreasonable a sin and dangerous folly, and provocation as to revolt from under the Lord, or to be unwilling to return again in case they have begun to decline from him.* Mi.6.3,4. Isa.1,2,-5, Ier. 2. 2,-13. a people once glad to enjoy God, though in a Wilderness state, yet it's oft seen that their affections towards God alter with the change of their Wilderness into a fruitful Field, *Deut. 32.10.---15. Jesurun waxing fat with the Wine, and the Milk, and Honey*, &c. *kicketh against God, forsakes him*, &c. *and becomes a very froward Generation*, ver. 20. Jer. 8. 4,5,6,7. The Lords acquitting himself (therefore) in his Expostulations with his Covenant people, and that according to their unquestionable experience of his being unto them not a Wilderness, &c. should caution them from revolting from under the Lord (from casting off their subjection to the Government of God as their Lord & King) from declining unto the affecting of a self-sufficiency, and a self-soveraignty,

R. 1. I might Argue by an Induction of Particulars, whereby the eminency of the Lords being such an one as the Doctrine speaks him to be unto his People will appear, whereby our minds may be induced to assent unto that general truth propounded in the Doctrine: but, see *Psal.*68.78. 81,105,106,&c. *Deut. 8.2.&c.*

R. 2. From the nature of this experience, being a collection and improvement of many Observations whereby the Lord hath been sensibly discovering and clearing up his all-sufficiency unto his people in order to their happiness; he hath not left himself without witness, but given

given them many Examples, and such instances of his being *All in All* to his people, as whence they must needs (except they go against all sense and reason) cleave to him, and judge it a great wickedness to depart from him; the Scripture is furnished with many Histories of the observation of Gods People in their time this way, and the changes of providence in our own Generation will supply us with more, so that now if experience, which is wont to be the Mistris even of Fools, will not teach and caution these we are speaking of, it argues wonderful sottishness indeed; and for such a People to cast off the Lord, to say [*we are Lords and will come no more at thee*] after that they have tryed him (and so which this experience speaks, that they have found upon tryal the Lord to be a most blessed God to them: if now) they reject him, they do him double dishonour, and an unspeakable vileness it is, which they should tremble at the thought of incurring the guilt of.

R. 3. From the excellency of *Israel's* God above all other Gods of the Nations, which gods yet these Nations will not ordinarily reject: so that thus to cast off the Lord is that which is condemned by the very common Principles of such Nations in their way, though erring in respect of the right object of their devotion; *Context ver.* 10, 11. the Nations change not their Religion received from their Fathers, they will not part with their Gods though they be such as cannot save them in the day of their distress, they being Dunghil Gods; but the God of *Israel* is the true God, and our Fathers God (as the Covenant Relation speaks) and therefore we should never cast him off, *Prov.* 27.10. our Fathers Friend, &c. Hence *Micah* 4,5.

R. 4. From the Covenant Relation and Obligation of such a People unto God, to cleave for ever unto him: as the Lord on his part by performing his promise, fulfils his Covenant relation to them, and so gives them experience of his being no Wilderness or Land of Darkness to his People, so the consideration of the Covenant on their part superadded to that experience of the Lords faithfulness and goodness to them, which they have had, should be such a caution to them as the Doctrine intimates: Hence we are to put an Emphasis upon those words in the Text [*My People*] wherefore say my People, &c. *q. d.* this will be contrary to those solemn ingagements whereby they have bound themselves to me for ever to fear me and love me, *&c.* therefore in context, *ver.* 2. the Lord puts them in mind of their espousals to him: and hence also vide *Calvinum* in *ver.* 20. *&c.*

R. 5. From the certainty and extremity of the woe of such a People

Observe the reading of the two next Pages, they being mis-placed.

as ſhall ſo caſt off the Lord: wrath comes on them to the uttermoſt: there's no hiding their ſin from God, *Ier* 2. 22. nor any avoiding the Judgment of God, whatsever carnal confidences they have for their immunity therefrom, *Ier.* 2. ult. the Lord will reject all ſuch confidences: & v. 35, 36 ſo *v.* 14, 15. q.d. youwere not in ſuch a *ſlaviſh condition under my Government, but had liberty, & honour, & proſperity, &c.* but now, O, &c and whence is that? ſee *ver.* 17 ſo *Deut* 28. 15. & *Levit*: 26. 13. &c.

R. 6. (And in ſpecial referring to the laſt branch of the Doctrine) Becauſe of the wonderful unparaled grace of God to re-entertain unto favour penitent ones that do return to him, notwithſtanding their greateſt backſlidings: this is abundantly diſcovered in the third Chapter of this Propheſie, *vr.* 1, 4, 12, 14, 19. 22. &c.

Uſe. 1. *Hence the People of God ſhould not ſuffer their Experiences of the Lords being to them not a Wilderneſs or a Land of Darkneſs in this good Land which he hath given them to dye and periſh with them, but ought to preſerve and improve them for this end, that they might be kept thereby from caſting off their ſubjection and obedience unto the Lord their God*; Pſal. 106. 12, 13. they did not ſo religiouſly retain the memorial of the Lords doings as they ſhould: and as *Mat.* 16. 9. ſo are we apt to forget wonders of mercy. Hence the Lord appointed thoſe Stones and Pillars of memorial, *Joſh.* 4. 7. &c. conſider we then the Lords doings, reſpecting the way, and means, and inſtruments, and method of Providence, &c. according to which the Lord hath acquitted himſelf, as in our Text, to have been *unto us, even unto us not a Wilderneſs, nor, &c*

And here I may improve thoſe particulars mentioned in the Explication:

1. As to the Lords eſtabliſhing his People in a way of Order and Communion:
   - Civil by
     - Charter.
     - Lawes and Conſtitutions.
   - Eccleſiaſtical as to Churches
     - ſingly in each congregation,
     - jointly in Council

the Lord hath herein moulded and formed us to ſuch a conſiſtency therein, as both friends and enemies have wondred at. The Lord hath not left things to a Wilderneſs confuſion, but there hath been that beauty of order which he hath ſtamped on this People reſpecting the Doctrine, and way of Worſhip here profeſſed, and in the due ſubordination of Superiours, and Inferiours, and fellowſhip of the ſervants of God together in the Lord: That order and fellowſhip in the Goſpel, and communion, both with the Lord and one another; O how ſweet hath

that

that Communion of Saints been! the Lord hath made his People to be as a City that is compact together, as *Psal.* 122.3,4. and ſo have not been left to be as a Wilderneſs wherein no man dwells, or as the Land of Darkneſs, *Job.* 10.*ult. where no order is*; but here the Lord hath ſet up his Tabernacle, and that where the Devil hath been ſometime openly and publickly worſhipped &c, he hath ſpirited his Servants here to aſſociate together according to his order, with a deſire to obſerve all the Ordinances of the Lord Jeſus, and to reject the mixtures of humane inventions in the Worſhip of God, contrary to the ſecond Commandment: *the Lord filled his Servants with a zeal for the Houſe of God* (*in all the forms and ordinances thereof, as* Ezek. 43. 10,11,12.) ſuch a zeal had Chriſt, *Joh.* 2.17. the zeal whereof did even eat him up; and it was *Phineas* his zeal which did quench the fire of Gods wrath that began to burn againſt Iſrael; and ſo, on the contrary, our coldneſs, our luke-warmneſs, will kindle the fire of his diſpleaſure. Hence alſo was it the care which God put into the hearts of the firſt Generation that planted this Wilderneſs (that ſo this land might not be a land of darkneſs and wilderneſs, as aforeſaid) to provide Nurſeries for Church and Common-wealth, in their ordering Schools of Learning, and in particular the Colledge; whence it may be ſaid of our *New-England Cambridge* alſo, as of old, *Hinc lucem, & poculà ſacra*! whereby light and refreſhing (as from a Fountain of Bleſſing) might be communicated to the whole land, by a conſtant ſupply of a godly, learned Magiſtracy and Miniſtry (perſons fitted for publick ſervice both in Church and Common-wealth) and we have had experience of the bleſſing of God upon that ende avour: and O let no hand therefore be ſuffered to lay the Axe of deſtruction to the root of that Tree, by any direct or indirect means, or to draw away thoſe influences from above or beneath, which tend to its flouriſhing and increaſing!

2. As to the Proviſion which the Lord hath made for his People of Food and Comforts for Soul and Body; he hath turned a Wilderneſs into a fruitful field, which we have admirable experience of alſo: hath he not liberally provided for us, to encourage us in his ſervice? the Lord hath opened his good hand, and given us bountifully as to outward bleſſings, in ſo much that we have been able to relieve and ſupport other Plantations of the *Engliſh* in other parts of the World, and have had the bleſſings of peace, while others have been waſted with War; & liberty to be holy without reſtraint from man, and as 2 *Sam* 7.9,10. ſo may I turn it as to *New-England*, God hath given it a name like

like the name of the great Nations of the Earth; and hath planted his people in a place of their own, and in the place which he hath choſen for them, to ſet his name in: and though ſome came hither but with their ſtaff as *Iacob*, *yet are they now become many bands*; and God hath ſown the land up and down abundantly with the ſeed of man and beaſt: he hath bleſſed the bread and water of his people, and hath unto wonderment divers times caſt in ſupplies of food and cloathing, in the firſt planting of this wilderneſs by his people, which things are not to be forgotten; *the Lord hath not left himſelf without witneſs, but hath given us rain from Heaven*, &c. as *Acts 14.17.*

3. As to Direction; making the way of his people plain before them: they have not been left to ſuch a wilderneſs ſtate as wherein to find no path beaten out for them, but the Lord himſelf hath been leading them in a plain path when they have had many obſervers; being to them for a glorious conduct, even as by *a Pillar of fire and cloud* hath he ſhewed them the way: Hence it is that God alſo hath given to his people thoſe that might be as eyes to them in the wilderneſs. *Numb. 10.31.* perſons eminently furniſhed with his ſpirit, to be inſtrumental of the proſperity of this place reſpecting the civil and Church-ſtate: not only Artificers mechannical (and it is well if their skill dye not with them, for want of thoſe that ſhould have been inſtructed as apprentices under them) the Lord ſowed this land at firſt with ſuch precious ſeed-corn, as was pickt out of our whole Nation: and not only ſo, but alſo men that have been accompliſhed to move in an higher ſphear, in whom much of the ſpirit of God hath dwelt, wiſe-hearted for the erecting of the Tabernacle of God. *Exod. 31.3,4,5,6.* filled with wiſdom and heavenly skill for government, *&c.* ſuch holy ones as have had an excellent portion of that divine *Urim* and *Thummim*; whereby this land hath been preſerved from being turned again to *a land of darkneſs*: 'twas part of *Hezekiah's* complaint in *2 Chron. 29.7.* that in the time of *Ahaz* his Father *they had put out the Lamps of the Sanctuary* (and what follows *but darkneſs in the Sanctuary when the lamps are put out*) but the Lord hath lighted them and ſet them up here with us: the Lord hath glorioufly cleared up his will and counſel to his people, reſpecting the doctrine and worſhip of the Goſpel, whereof they have given that Teſtimony in the Platform of Diſcipline, declaring therein their hearty aſſent and atteſtation to *the Confeſſion of Faith agreed upon by the Reverend Aſſembly of Divines at* Weſtminſter *in matters of Doctrine*; only in ſome few points of controverſie in Church Diſcipline

Discipline referring themselves to that Platform of Discipline afore-said, which for the substance thereof will be found to be a good confession: in this respect therefore have we experienced the Lords being to us not a Wilderness, nor a Land of darkness.

4. As to the Lords delivering his people from snares laid for them, pits which they have been in danger to fall into, and might have perished in, and wild beastly men that would have devoured them; the Bear that *would have rooted up this Vineyard of the Lord*, as *Psal 80.13.* and from such *that as ravening Wolves, but in Sheeps cloathing, would have worried or scattered the Lords flock, if himself had not wrought for us*: some as Foxes which the Lord hath ordered to be taken that they might not eat up the Vine and the tender Grapes, *Cant. 2.15.* when as his people have been tender and weak, and might have been easily crushed, peeled, laid waste, &c. then did the Lord stir up a spirit of courage, and wildome, and zeal, and faithfulness in our godly Leaders, to take those Foxes so full of subtilty and mischief, that would else have destroyed his Vineyard, and that by plucking off its buds and tender Grapes; the Lord hath not suffered that brood of the Serpent to increase here, as otherwise would have been: we should have been filled with poysonful, fiery, stinging Serpents, if the Lord had not seasonably prevented the same, by the effectual crushing the same in the very Egg: hath not the Lord blessed the coercive power of the Civil Magistrate for that end? let our experience give in evidence: In the case of the *Heresie of the Familists*, which brake out of old among us, and O to what a height they suddenly grew! working at length woful disturbance in the Civil State as well as in the Churches, this is not to be forgotten; as tame as Error for a time pretended to be, yet at length it could gird it self with a Sword, but the Lord would not suffer it to be drawn. So likewise after this, with reference to the *Gortonists*, &c. which things should be remembred for ever, and the mercy of the Lord acknowledged, in that he preserved us from those Hornets also, and that Ministerially by our Rulers spirited by himself thereunto.

And it is to be hoped, that this coercive power of a godly Magistracy, which we have experienced the benefit of so many wayes, being duely managed, shall not be abandoned (distinguishing alwayes notwithstanding betwen the Magistrates { Coercive power regularly put forth. / Abuse of this Power one way or other } In matters of Religion; any other power among men may as much be denied as that) nor therefore a Repealing of any wholsome Law a-

bout Religion for the defence and maintaining the Gospel among us; or that liberty shall be proclaimed to men of any Religion to come and set up Shops or Schools of Seduction among us; or to those of such a perswasion, and way of false worship, as in the general experience of the Churches of Christ since the reformation, hath proved, where ever their Opinions have prevailed, ruinous to the Churches of Christ, and destructive to the Souls of men, to draw them from the acknowledgement of the Covenant of God, and so of the truth and order of the Gospel: Hence therefore, as when a man is overtaken with an Highway Robber, and for a time holds some discourse with him, if he finde him to be such an one as hath robbed others, he is very unwise that will throw away his Sword, though at present he hath no occasion to make use of it: there may be a connivance for a time, in case of necessity (which yet I hope, is not our own case) when notwithstanding there's no need of an open, publick, professed Declaration, that Errour shall be tolerated: To tolerate all things, and to tolerate nothing (it's an old and true Maxime) both are intolerable: but 'tis Satan's policy, to plead for an indefinite and boundless toleration, as *Chemnitius* excellently shews from those Words, *Mark 1.24.* [*Let us alone*] *Harmon*, chap. 37. pag. 388, 389. he calls it *Diabolica Machinatio in conciliationibus Religionum, i.e.* Christ may have his Kingdome, if he will let Satan alone with his, and so both of them live lovingly and quietly together.

5. As to Protection, that wall of defence that God hath granted to his People; God himself hath been a Wall of fire to us, and hath wrought wonderfully for us in the years of the right hand of the most High that are past, our very Enemies being Judges: the Lord hath inclosed us, set an hedge about his people as about *Job*, and all that he had, *he hath fenced us*, Isai. 5. 2. *and walled us about, as his peculiar garden of pleasure, wherein he hath retired himself* from the noise, and tumults, and disturbance of the World, &c. And though this place (as a Wilderness) hath been a place at times, of some temptation as that Wilderness, *Mat. 4. 1.* to Christ, and that his People have tempted the Lord, saying, *Can the Lord provide Bread for us here?* there have been the *Massahs* and *Meribahs*: (*O that they had never been heard of in this Wilderness! and that it might not have been told in Gath, &c.*) and the Lord hath proved and tryed his People above forty years together, yet (blessed be his Name!) they have had his gracious presence as a Pillar of Protection with them, not only for a guid, but a guard also to them:

and

and as to Tryals by Sea and Land, by Seducers, and Underminers, and bold Demanders, &c. we may say as *Paul*, 2 Tim. 3. 11. *But out of them all the Lord delivered us!* the Lord hath had pity on his peoples weakness, and notwithstanding frowardness in his Children when they have been sometimes under temptation, yet hath he shewed himself a patient and good God, *Act. 13. 18.* [ἐτροποφόρησεν] *vide Margenem*, as a Nurse beareth, or feedeth her Childe, so the Lord hath graciously born our manners, &c.

And so as to all that light, and glory, and distinguishing goodness, favour and blessing which the Lord hath vouchsafed unto his People, together with his blessing those means of his appointment, wherewith he hath crowned us, blessing the Ministry of the Word, the Administration of the Keyes and of the Seals of the Kingdome of Heaven for the salvation of his People; blessing the order of Councils, and Synods as there hath been occasion: I say we have found the Lord (experimentally) blessing his People in this way: hath it not been so? will not our experience witness for God? and give in abundant evidence of these things? in the Time of the *Opinions, so called?* O call to remembrance those times, you of the old Generation; how notably did the Lord, in the way of *Council of Churches*, by that *famous Synod that met at Cambridge*, free this wilderness from being a *land of darkness* by seasonably dispelling that hellish damp, and mist of errour and heresy! Again, when these Churches lay under the reproach of Schisme or rigid separation from the Churches in *England*, &c. as is to be seen in the preface to the platform of Discipline: and when some great ones there had said, *fieri non posse ut Zelotes His in unam ecclesiasticæ politiæ formam (ne si optia quidem daretur) communi inter se consensu inquirere velint.* &c: this (*a Reverend and worthy Mr. Cotton of blessed memory* speaks in his Epistle before *Mr. Norton's* answer to *Apollonius*) was presently removed also by means of another Synod, which did from the word of God draw up the platform of Discipline, Characteristicall of the way of these Churches, with admirable consent and Harmony: other experiences I might instance of the singular smiles of God upon that ordinance of Council; Honoured, and beloved in the Lord, let none baffle you out of your experiences had of these things: and accordingly O that still we may, as there is need, experience the like benediction!

And should there not then be a Book of Records touching all these things? you have your Court-Books of Record: should there not

be something published as a further Memorial this way? *Ahashuerus* hath his Book of Records, *Esther* 6.1. and so, as to *David's* acts first and last; they are written in the Book of *Samuel the Seer*, and of *Nathan the Prophet*, &c. much of which had reference to the Church of God; for which *David's heart was full of care*, 1 Chron. 29.29,30. and again, in *Exod.* 17.14. *Write this* saith God *for a Memorial in a Book*: And so the Decree of *Esther*, confirming the matters of *Purim*, *are written in a Book*, Esther 9. ult. and what is the Reason thereof? *see ver.* 28. that the *memorial* thereof might not perish from their seed: thus *Numb.* 21.14. *Written in the Book of the wars of the Lord*, Josh. 10.13. *written in the book of* Jasher. Records of Gods dealings with his Church and People this way, should be kept: The First Plantation of *New-England* hath begun with their printed *Memorials*: I wish the Second Colonie thereof, (*i. e.* this we are in) might be awakened further to take their turn also: and O that it might be said concerning this and that of the mercies, judgements, and great Acts of the Lord, never to be forgotten by us, [*as it is written in the Book of the Chronicles of the Governours of the* MASSACHUSETS.]

Use 2. 'Tis matter of Lamentation and reproof for the too great proneness that is to be found among too many among us, unto a revolt from under the Lord: that are ready to say to God, *we are Lords, and will come no more at thee*: such as are meditating a renunciation of the Lord from being their King; and are ready to say as *Psal.* 12.4. *who is Lord over us?* to forget the Lords wonderful working for us *Jud.* 2.10. To go back from former acknowledgements of our Fathers God, whom they should exalt, having been their Song at, Exod. 15.2. To refuse further, and be weary of that divine Conduct which they have had such notable experience of: To devise some other way than that which is by the direction of the *Pillar of fire, and cloud in the Wilderness*: To reject the government of the Lord by unruliness under their Governours ruling for God and under God, in his stead: To set up a self sovereignty and as *1 Cor.* 4.8. to be, and reign as Lords and Kings without the Lord: men miscount themselves for more then they are, they say in our Text [*we are Lords*] but (alas) they are only servants, and should be in subjection to the Lord. This is an horrible absurdity for such so to do. *Ier.* 2.10. with *v.* 14. and see what the Lord threatens to those that refused *the waters of* Shiloah, being weary thereof, &c.: Isa 8.6,7. alas, alas! they that followed the Lord *with a love of espousals from a pleasant land into a land of scarcity*, &c. will (if left to themselves) forsake him, when the Lord hath turned it into *a land of plenty*! To prevent this, Consider,

1. 'Tis

1. Tis unreasonable wickedness, folly and madness so to do, *Isai. 1. 2, 3.* 'tis to cross our own experiences, and so *Hos. 2. 7, 9.*

2. It will be a dangerous provocation of God against such: to revolt from the Lord is greater injury done the Lord then is by those that were never brought near the Lord; for it brings up an evil report upon the Lord, as that upon experience, such had found him to be *a Wilderness, and a Land of darkness to them, a land that eateth up the Inhabitants thereof*, as they spake, *Numb. 13. 32.* but see their punishment, *Chap. 14. 36, 37.* they dyed by the Plague before the Lord: such do as it were, proclaim that they have (upon experience) found the Lord false, and unfaithful, unrighteous, and ungracious, and ungodly: Hence is the Lords Expostulation, *Ier. 2. 5.* q.d. they that bear of your departing from me, will think that there hath been some iniquity that your have found in me, and your way speaks as much: Hence we have for our admonition those Examples upon Record of the Lords wrath upon those that have forsaken him, whom the Lord hath therefore destroyed in the story of the Kings of *Israel*, and other Ecclesiastical Histories: when they chuse new Gods there was war in the Gates, *Iudg. 5. 8. &c.* But have we any cause to complain against the Lord? will not our experience witness against us, and for God, and that as to the experienced way of his leading of us in this Wilderness? for instance, *i. e.* in way of improvement of what hath been already hinted. Are there those that say, *that for the Magistrate to meddle in matters of Religion, or to punish men if they do but plead conscience for their sin, good will never come of it, and this is but persecution, and better let all alone, these things will dye of themselves*? &c. But let such consider, hath not this Magistracy from the very first, been directed by the Lord in such a way of witness-bearing for God, and against ungodliness, as that (through the blessing of God upon the same) his people here hitherto have lived a quiet and peaceable life *in all godliness and honesty*? were there not wholsome Laws made by the Fathers of this Common-wealth (*eminent for wisdome, faithfulness, piety, zeal for God, tender compassion, a spirit of Government, &c.* as true nursing Fathers to this people) to punish the disturbers of Christs order among us? The Antichristian state cast out *a flood of Heresie after the Woman* when first fled into this Wilderness, but hath not the Leaders of this people appearing by Synods, and the power of the civil Sword in conjunction therewith, been found upon experience the way whereby the Lord hath dispelled those clouds of the darkness of Hell, that threatned both the Church and Civil State at once with confusion?

Thereby they prevented the further ſpreading of that ſpirituall infection: In this way hath the Lord ſaved theſe Churches, and curbed the ſpirit of errour and profaneneſs in Doctrine, and viciouſneſs in life: & ſhall any now begin to inſinuate that all this hath been but a deluſion, and fancy? or that it hath been but by chance, that we have been in this way ſecured? or that that way of our godly Leaders aforeſaid was but a way of perſecution? or ſhall any ſuch be ſuffered ſo to reproach the footſteps of the Lords anointed? will any among us begin to meditate a Revolt from God, and his ways which we have found to be ways of Truth, and ways of Faithfulneſs, and Bleſſing, and Salvation?

O Generation, See the Word of the Lord! is there any new way more eligible then that good old way (for the ſubſtance of it I mean) which the Lords People have already tryed, and have experimentally found to be the way of bleſſing from God? ſhall we ſeek and enquire after any new-found out way? as the Lord ſpeaks of *new Gods* as they are called, *Deut. 32. 17. Upſtart Gods, which our Fathers knew not*: ſhould ſome of our Fathers that are now aſleep in Jeſus, and that have with ſo many Prayers and Tears, hazards, and labours, and watchings, and ſtudies, night and day to lay a ſound and ſure, and happy Foundation of proſperity for this people, ariſe out of their Graves, and hear the diſcourſes of ſome, and obſerve the endeavours of others, as *Edomites* againſt their Brother *Iacob, Pſal. 137. 7.* crying *Raſe it, raſe it, even to the Foundation!* by plucking up if they could, that Hedge that hath been here ſet to fence our All; would they not even *rent their garments, and weep over this Generation?* And are there any that think to mend themſelves by going back to *Leeks and Onions?* yea to that very *vomit of the Dragon*, to lick up that vomit which he hath formerly caſt out of his mouth, whereby to cauſe this poor Woman in this Wilderneſs alſo (if I may ſo far allude at leaſt to that expreſſion in *Rev. 12. 15.*) to be carried away therewith even as by a flood? I hope the good People of the Lord in this Wilderneſs will not do it, for the generality of them: and I truſt the Lord will ſteel the hearts of our godly Leaders with courage & holy zeal againſt all ſuch abominations. And aſſuredly a fundamental change of the way of Worſhip from the good waves of the Lord, will cauſe an alteration and change of affection alſo in this People, that they will not ſtand ſo affected as formerly to their civil Rulers, or their very civil ſtate and conſtitution: *1 King. 12. 27. if this People go up to do Sacrifice in the Houſe of the Lord at Jeruſalem, then ſhall the heart of this People turn again unto their Lord,*

even

even to Rehoboam; Hence ver. 28. &c. *And therefore beware of such changes*, Prov. 24. 21. *My Son, fear thou the Lord, and the King, and meddle not with them that are given to change.* Corruption in Gods Worship, and corruption in manners are wont to go together; as there are instances thereof abundant to be given in the story of the Judges, and of the Reign of the superstitious Kings of *Israel* or *Iudah* casting off the true Worship of God, O what prophaneſs there was in other reſpects! prophaneſs in Judgement will be accompanied with prophaneſs in life; for ſurely men will (if they are but able) practice at length their Judgement, if they are but conſcientious therein; & hence it is, that a conſcientious Papiſt uſe to be accounted more dangerous then a State Papiſt only: and if corruption in the matters of Gods fear (I mean of his Worſhip) be not reformed, no wonder if unrighteouſneſs and iniquity of every kinde abound; for he that hath once caſt off the fear of God, will ſoon caſt off the fear of man: and hence the Commandments of the firſt Table are called the great Commandments *Mat. 22. 37.* and love to God, and fear of him is the true and beſt foundation of all true love and fear, honour and reverence unto man; I ſay it is the Baſis or Foundation of all the other; and therefore the light of nature directed the Heathen (that reverence might be had to their Rulers and Laws) to ſignifie to the People in ſome places, that they received their Laws from their gods: and what ground is there of obedience to man in any Law of the ſecond Table but which hath its foundation laid in the firſt Table of the Law by God himſelf? and therefore it is and ſhould be our great care to ſecure Religion, and to prefer the intereſt of God and his worſhip, before, and above all our own worldly concernments whatſoever; and while we ſo do, the Lord will not forſake this People, *though the whole Earth ſhould be gathered againſt us*; as is ſaid of *Ieruſalem*, Zech. 12. 3. Exhortations to this end have been inculcated upon ſuch dayes as this, in which reſpect I may ſay, (and as to the concurrence of the generality of the People of God therewith) as *Joſhua* Chap. 24. 27. *Behold this ſtone ſhall be a witneſs for it hath heard, &c.* So let me ſay unto you all, *Behold this Houſe, this Pulpit, theſe Seats, &c. are a witneſs, for they have heard all the Words which the Lord hath upon ſuch occaſions ſpoken to us by his faithful Servants*; Lament then any tendency toward a revolt from God!

Queſt. Who are thoſe that ſo revolt? are there any ſo fooliſh or vile that will ſo do? wherein doth it appear?

Anſ. It is threatned and appears, 1. When the Sovereignty of God

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in the matters of Instituted worship according to the 2d. Commandment is despised and rejected, by setting up some false way of worship; Posts by God's posts: (Text) [*we are Lords*] arguing a self-sovereignty: and the Lord by this Prophet both in our *Context*, and else where taxeth them for their great sin in this, even the Idolatry against (not the first, but) the second Commandment; herein Christs lordship is highly opposed. You need not (said *Ieroboam*, 1 Kin. 12. 28, 31. *It is too much for you*) *to go up to* Jerusalem, *&c.* q. d. there is no such necessary Institution Divine as that of the Ministry, and Ordinances: the Priests do but deceive you; sacrifice may as well be done here as at *Jerusalem*, 'tis but a Circumstantial difference (the circumstance of place only) and it may be offered up by others as well as by them that are Priests, they take too much upon them, and that is but a circumstance of the person, and so that the thing be done it matters not by whom, and hence the lowest of the people will serve the turn well enough; yea, but that *Ieroboam* is by the Lord branded for it to all generations with that Character of being the man *that made Israel to sin*, &c. and we read how *Uzziah* smarted for his boldness in vying with the Lordship of God herein, though he were a King, yet the Lord would not bear with him, 2 *Chron.* 26. when as he would rise up against Gods order *to burn incense*, which pertained not to him but to the Priest, *he is smitten with the leprousie*: and it is observed, *ver.* 16. (as the cause of his errours therein) *that his heart was lifted up*, i. e. through pride; proud hearts will sometimes adventure desperately this way, but it will finally prove a loosing cast to throw out thus against the Lords appointment, and this was *Corah's* sin, *All the Lords People are Holy*, and why may not all take their turns publickly to Preach and rule? and why should there be such a distinction of persons, &c? O take heed of this, for this is to say, as in our Text they did [*We are Lords.*]

2. In not subjecting to the Lords Authority, and Government, and Order once established, but where there is an affection of *Belialism*: O take heed of a *Belial* like spirit, that would have no restraint! we read of such in *Deut.* 13. 13. *They are for worship, but it is false worship*, but the Magistrate we there see, is not to suffer such *Belialists*, but is to remember that when such arise, pleading perhaps liberty for any Religion, God doth it to try him, even so try Magistrates as well as People, to try the Maker of restraint as well as others, whether he love the Lord his God *with all his heart, and with all his soul, and with all his strength*, yea or no? *ver.* 3, 4, 5. O there is a dissolute spirit in many Chri-

Christians, they cannot tell how to bear any Yoke! dissolute Professors! they would walk, and live as they list; and say, as *Psal. 12.4. with our tongues we will prevail* (get the Government as the word [*Gabar*] signifies: not first try what the Sword, but what the tongue can do) *Our Tongues are our own, and who is Lord over us?* i. e. (as in our Text) *We are Lords, &c.* A loose Generation! that would be under no Lord, nor Bonds, &c. the Psalmist describes such, *Psal. 2. 2. Let us break their Bonds, and cast away their Cords from us*; be it as to the Lords Rule and Government in the Common-wealth, or in the Churches: *They have not rejected thee* (saith the Lord to *Samuel*, 1 Sam. 8. 7.) *but they have rejected me, that I should not Reign over them*. It was God that led his People [*thou leadst thy People as a flock*, Psal. 77. ult.] by the hand of *Moses* and *Aaron*: and hence when they murmured also against *Moses* and *Aaron*, Numb. 16. and did so envy, and in the pride of their hearts rise up against them as if they took too much upon them, it is interpreted, *to be against the Lord*, ver. 11. compared with 26. 9. they strive against the Lord in striving against *Moses and Aaron*; and therefore to be weary of, and rise up against those who Rule for, and according to God *and are Ministers of God to us for good*, Rom. 13. 4. &c. this is to rise up against, and to cast off the Lord himself; as he that refuseth to obey the Constable in his lawful charge to assist him, &c. disobeyeth highest Authority therein; so 'tis here, they will be no more so snib'd, and under the yoke as they have been, &c. surely God hath chains for such as will break and cast away Christs gracious Cords from them: Men's lusts are sweet to them, and they would not be disturbed or disquieted in their sin. Hence there be so many, such as cry up Tolleration boundless, and Libertinism; so as (if it were in their power) to order a total and perpetual confinement of the Sword of the Civil Magistrate unto it's Scabbard (a Notion that is evidently destructive to this People, and to the publick *Liberty, Peace and Prosperity* of any instituted Churches under Heaven,) I cannot but heartily approve, notwithstanding of that advice of an old Counseller, to one of the Kings of *France*, asking him, *what way should be taken for his own and his Peoples happiness in his Governing of them?* he thereupon presented him with a little Book, in the beginning, middle and end whereof there was only written this Word [*Moderation! Moderation! Moderation!*] (*v. Salem Philalethes* p. 1.) We are in danger of extreams; and however some cry up [*Toleration, Toleration, Toleration*] at present, yet experience will evince that that will quickly in

conjunction with others, be changed to perſecution: But O that the good People of God would ſtudy to be quiet, and take heed of ſhaking off the Yoke of Chriſt: if we think it not eaſie enough for us, tis ſure the fault is not in the Yoke, but in our Necks that will not bear it: O there was not at firſt that Contempt of the Magiſtrates, or Miniſters, or Churches for their zeal for God herein, as begin's to grow up among us in theſe dayes: But let our Moderation be ſtill known, even in this thing alſo, unto all, *for the Lord is at hand*, Phil 4. *beginning*.

3. In reſpect of a ſpirit of ill will againſt thoſe that would keep a people in ſubjection unto God, and keep them from revolt: God ſends his ſervants to call them back to the Lord, but they will not return [*we will come no more at thee*]: and thus they reject *Samuel* the great Prophet, and judge in his time. *1 Sam. 8. 7.* Hence ariſes thoſe prejudices and groundleſs jealouſies againſt many of the Magiſtrates and Miniſters in the Country: and a diſpoſition in many to crow over them in petty matters; to rate them Will and doom, &c. ariſing from miſunderſtanding in ſome of thoſe that we may believe are the Lords dear people (and it is pitty they ſhould be ſo deceived) and from deſign in others, loading them with reproaches: and that by lying and ſlanders would drive them if they could, from any capacity of ſerviceableneſs to God, or the Country, though they are ſuch as have ſtood in the gap in the day of fear; and by whoſe wiſdom, faithfulneſs, grace, prayers, care for the publick, courage, zeal for God, and love to Chriſts Intereſt in this Wilderneſs, the preſervation of our All hath been in a great meaſure wrought: Shall they be accounted violaters of the liberties of the Churches, or of the Common wealth, who plead for no other than the ancient and primitive Intereſt of the people of God in the firſt and beſt conſtitution and complexion of this Colony? muſt no leſs then an Oſtraciſme ſerve for a requital of ſuch? o let it not be! Again, if the Miniſtry ſtand for the government of Chriſt in his Church, according to platform of Diſcipline, *Chap. 10. Sect 7.* &c. preſſing for attendance to that Scriptural diſtinction there uſed of {Governours / Governed} muſt they be now Presbyterians, and I know not what? the Lord pity poor ignorant ones that underſtand not the thing whereof they affirm! doth the obedience of the brethren to their Elders, Leaders, Rulers, as the Scripture calls them, take away the liberty of the Brotherhood? Let *Paul* be judge, *Heb. 13. 17.* &c. and if their frequent profeſſion to adhere to the way truly Congregational according to the printed

doctrine

doctrine thereof in the Books of *our famous Worthies*, who have laboured to clear up the mind of Christ therein, will not be accepted, but their very hearts & inward secret intentions must be judged & condemned, & that they are so deeply guilty of Apostacy, & innovation threatning the ruine of our foundations, *the Achans and troublers of this Israel*, yea, this without any proof or evidence produced against any one particular person in the Ministry, but that they must in the general be calumniated; All I would say is, *Father forgive them, they know not what they do*; and he of his infinite mercy dislodge such Jealousies! and assuredly for the Ministry in this respect to give up their account to God with grief, will not be profitable to such prejudiced persons, who may hereafter when it is too late, reflect with blame & shame enough upon their own uncharitableness; in the mean time it must be left to *the searcher of hearts*; and he judge between us, and such of our brethren!

4. When there is a spirit of sovereign, unsociable, rigid independency growing upon a people; Text [*we are Lords*] *q. d.* we have none above us, are not (respecting Ecclesiastical causes or persons) under any power, & we need not any other: we can stand alone by our own strength, can live of our selves, as to that which respects a people under an Ecclesiastical consideration, we assert the Coordination of Churches, but to affirm that Churches need not the help, watch, & assistance either of the Civil Magistrate above them, or of the neighbour Churches about them, as being out of the reach of both, and so as that there can be no healing (for instance) of any Church-oppression in a particular Congregation, doubtless as this hath not been the doctrine, nor practice of our first Leaders, so nor will the Scripture give countenance thereunto, as may be seen in the writings of our Congregational Divines in both *Englands*: It is known what the Authors of the Apologetical narration, *page 21.* have written this way: and so blessed Mr. *Burroughs* in that excellent treatise of his *viz. his Irenicum*, Chap. 7. *&c. Cottons way of Congregational Churches cleared*: page 11. *&c. prima sedes a nemine judicatur* saith the Papist: *ibidem.*

5. It appears in pride and unthankfulness, and the abuse of mercies against the Lord: Text, *are they Lords? and have they dominion?* and (I pray) who gave them it? alas they knew not saith the Lord. *Hos. 2. 8. that I gave them corn and wine, and oyl: but thus do many sacrifice to their own net, and will come no more at the Lord* to bless him for what he hath done for them in order to their advancement: and as *Nebuchadnezzar*, strutting in his palace, said, *Is not this great Babylon*

lon which I have built, &c. O the many rich blessings we are crowned with! but our unthankfulness for them is great, and this arising from pride, and that pride works security, and a *Laodicean* frame of spirit prevails upon them: and they would have all according to their imperious wills; such as these *the Lord beholds a farr off*, and will abase: and O great is the unthankfulness of too many of this people in the Land! ther's much forgetfulness of God, and undervaluing *the precious Gospel of Jesus Christ* in the Ministry thereof, which hath notwithstanding paid richly for its entertainment: great unmindfulness of the Lord now that he hath *filled our houses with good things*, contrary to that caution. *Deut. 8.* and Oh! the sad abuse of the plenty of outward blessings which he hath conferred, as appears in the intemperance and riot of many that may be placed [ἀνεπαισχυντία ἀσωτίας] as the Apostle speaks, *Tit. 1. 6.* in the category or predicament of riot, luxury, profaneness, and excess: and in regard of pride in Apparel, when persons lavish out that way beyond their rank, and beyond what their estates will bear, &c. again, in wayes of self seeking, and preferring the private before the publick good; as at *Constantinople*, Monies could not be had to pay the charges of their Watch-men upon the Walls, till that the Enemy found it, and divided it by Hats full among themselves: and should it be so here, might we not justly fear, *that the Lord should send Empiers*, as they are called, *Nahum. 2 2?*

6. When there is a weariness, and loathing, and a renunciation of the Covenant of God, respecting the continuance of the sure mercies thereof from *Generation to Generation*: Text, *O Generation see the Word of the Lord*; as to the word of his Covenant, and the care of his faithful Servants or Fathers, in their coming over into these ends of the Earth, was it only for themselves? O no, they had an eye to their poor Children also, that they might remove them far from the temptations and snares of Superstition and Prophaness, that they might leave them under the wings of the Covenant-mercy and grace of God: they took special care for the continuance of the Kingdome of Christ here in after Generations, by asserting their Covenant interest, as appears by the Printed Doctrine, and constant practice of these Churches: And therefore, examine the experience of former times, and Anabaptisme we shall finde hath ever been lookt at by the Godly Leaders of this people as a Scab, and not part of the Faith to be contended for, but contended against; our Fathers, the leaders of this People, never espoused it as any part of the interest of Christ, being so cruel, and hardhearted

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an Opinion, an Engine Framed to cut the throat of the Infantry of the Church. Men are eager and reſtleſs in contending about Earthly Inheritances and Priviledges for their Children, and are impatient in being denied that of the World for them, which they think is their due, and ſhall the Inheritance of Eternal life (inſtrumentally as to the ordinary way and means of the diſpenſation thereof conveyed by the external Adminiſtration of the Covenant) be thought not worth the contending for? God forbid: and ſhall the experience of thouſands reſpecting the Lords bleſſing their Baptiſme which they received in Infancy, and the thoughts of their Covenant intereſt, ſealed in Baptiſme, preventing many a ſin that elſe they would have run into, and recovering them from back-ſliding, and quickening them eminently to anſwer that holy obligation to God; I ſay, ſhall all this clear, ſure, comfortable, bleſſed, glorious experience of ſo many thouſands of the Servants of Chriſt be now concluded to be ſo many miſtakes, fancies and deluſions, and the intereſt of the Children of the Covenant, to be but a matter of an indifferent nature, and ſo not to be any ground of contending about? I ſay again, the Lord forbid: And ſhall thoſe whom experience hath generally found diſturbers to, and their Doctrine, where it hath prevailed, a peſt and confuſion to the Churches, be ſuffered to poyſon the riſing Generation, or diſpoſſeſs them of their portion in God? reade *Iudg. 11.24. Wilt not thou poſſeſs, &c.* and ſhall not our Children poſſeſs what the Lord our God hath given us to poſſeſs? ſhould there be a tranſgreſſing thoſe Laws, changing the Ordinance, breaking the everlaſting Covenant ſpoken of, *Iſai. 24.5,6.* what may we expect but that the Curſe devour this Land; and when under *Babels* yoke, there may be time to bewail thoſe Calamities, but in vain.

Uſe 3. Of Exhortation, i. e. *O Generation, ſee the Word of the Lord* (I need not vary from the Words of the Text for it) the Exhortation may be attended in theſe three Branches: *viz.*

1. See that we revolt not from God: let us not ſay, [*We are Lords:*] and O that there might never be found an inclination thereunto! And for our improvement of this part of the Exhortation, take theſe conſiderations following.

1. Know that Gods own viſible people have ſometime proved, this way, a very ſtrange generation: [*O generation!*] the Scripture ſpeaks of them ſometimes as an *untoward generation*, Acts 2.40. *a ſtubborn and rebellious generation*, Pſal. 78.8, *an adulterous generation*, Marke 8. *ult. A generation of vipers*, Matth. 3.7. *a faithleſs and perverſe generation*

on, Matth. 17. 17. *a generation of Gods wrath*, Jer. 7 29. and we have as bad natures as they, ſo as to become *a degenerate generation* as theſe in our Text, or any, if the Lord prevent not.

2. Mind what the Lord hath done for this people in Reference to their order, proviſion, direction, deliverance, protection and proſperity in Church and Common-wealth, under the UNITING conduct of thoſe two great Ordinances of God the Magiſtracy and Miniſtry, whereby it is (in ſpecial) that the Lord hath principally (as in the explication aforeſaid) quitted himſelf to be *not a wilderneſs to us or a land of darkneſs*: and for that end pray that the Lord will pleaſe to maintain and uphold the ſame, *even a godly and learned Magiſtracy and Miniſtry among us*, that the Lord will make our Leaders in both orders inſtrumental to keep this people chaſt and loyall to Chriſt Jeſus, and his intereſt in this wilderneſs: and that whatever others may be left to do, yet as *Hoſ. 11. ult. New-England* may rule with God, and be faithfull with the Saints.

Be much in the ſerious meditation of what the Lord hath done this way, lay up, and look over thoſe experiences we have had of the Lords wonderful working for us from the time of the laying of the *Corner-ſtone* of this plantation unto this day: and O let there not be a removing of the *Ancient Land-marks of this Intereſt of Jeſus Chriſt*; not but that God reſerv's to each generation their work in the advances of Reformation, as *Phil. 3. 12.----16.* and as hitherto we have experienced the concurrence of both Magiſtracy and Miniſtry, as ſo choice a means under God of our preſervation in the enjoyment of our liberties civil and ſacred, ſo let it be the ſtudious endeavour of thoſe in whoſe hearts are the ways of God, that that concurrence may ſtill hold, and that the Governours of this *Iudah*, i. e Leaders, both civil and Eccleſiaſtical may ſay that the people of God are their ſtrength in the Lord their God, *Zech. 12. 5.* and ſo that three-fold cord of Magiſtrates, Miniſters and people ſhall not be eaſily broken: and as *Ne. 10 28, 29.* with *Ezra. 10. 4.* ſo that the good people of this Land would ſay to thoſe that are ſet over them in the Lord (and to whom their hearts ſhould be cleaving) by way of encourageing of them, ariſe, this and that belongeth unto you, and we will be with you! O that both Magiſtracy, Miniſtry & the people might be perſwaded unto that union and concurrence, eſpecially in the matters of God and his worſhip according to the exhortation which hath in former times been excellently given us from *Haggi. 2. 4.* and truly when we look upon

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the primitive constitution of this people, me-think's the Lord represents himself as to the Prophet *Amos*, *cha.7.7.* as standing upon a wall made by a plumb line, with a plumb-line in his hand, admirably and happily squaring, disposing, cementing together the spiritual stones of this building: as to the union and conspiration of the parts thereof, severally in their order to strengthen and beautifie the whole, O how excellent was it, as those of the first generation yet remaining know, and many also of the rising generation can Remember. Here let me say, *O generation see the Word of the Lord in this matter also*: the Lord gave his servants in Church and Common-wealth for the main body of them an uniting spirit, and so a spirit of Communion for the carrying on with one mind, with one lip, and with one shoulder the Kingdom of Christ, and the work of their generation; in which respects he was to them *not a wilderness nor a land of darkness*. Union of Reformers was their beauty and their strength. Then might be seen,

1. Magistrates, and Magistrates upon the seat of justice cemented together for the advancement of the Kingdom of Jesus Christ in this wilderness; they lookt not upon themselves as unconcerned in matters of Religion; but accordingly also have they thence-forward at all times as there was occasion put forth their power that way; *for they are called Gods*, and therefore knew they were to have a care of Godliness, that being set by God in highest place, they should not set God & his Interest lowest; but as *David*, *prefer* Jerusalem *above their chief joy*, Psal.137.6. that being Gods they are to love what God love's and hate what God hates, even as is spoken to the commendation of the Church of *Ephesus*. Rev.2.6. *Thou hatest the deeds of the* Nicolaitans *which thing I also hate*: Hence see *Davids* spirit, *Psa.139.21,22.& 132. 1,2,3.* & this power of the Magistrate in matters of Religion hath been asserted by our first Leaders, by those in the Common-wealth, as appears by their constant practice; and also by those in the Churches, witness the writings *of our famous Divines now at rest with God* Mr. Cotton *bloody tenet washed.* Mr. Hooker *Survey pt.2. pag.79.80. Mr. Norton Epistle Dedicatory before his Discussion, &c.*) and inevitable ruine will be the consequent of a breaking down of this Hedge; and as Reverend Mr. *Baxter* speaks upon such an occasion (*Directions for spiritual peace*, p.261.) "If once you take your selves to have no-"thing to do as Rulers for Christ, you cannot promise your selves that "Christ will have any thing to do for you as Rulers in a way of mercy: "and this (saith he) Mr. *Owen* (so then stiled) hath lately told you in

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"his Sermon, *Octob. 13. viz.* The God of Heaven forbid that ever "all the Devils in hell, the Jesuits at *Rome*, or the seduced souls in "*England* should be able to perswade the Rulers of this Land, who "are so deeply bound to God by vows, mercies, professions, and "high expences of treasure and blood, to reform his Church, and pro-"pagate his Gospel: that now after all this it belongeth not to "them, but they must, As Rulers be no more for Christ then for *Ma-*"*homet*: But if ever it should prove the sad case of *England* to have "such Rulers (which I strongly hope will never be) if my prognosticks "fail not, this will be their fate, The Lord Jesus will forsake them as "they have forsaken him, and the prayers of his Saints will be fully "turn'd against them: and his elect shall cry to him night and day *till* "*he avenge them speedily*, by making these his enemies *to lick the dust*, "*and dashing them in pieces like a potters vessel, because they would not* "*that he should reign over them*: and then they shall know whether "Christ be not *King of Kings, and Lord of Lords.*

2. Then might be seen Magistrates and Ministers together in way of advice (I exclude not here *the honoured Deputies of the general Court*, but) I here intend the agreement that there was between the civil and and Ecclesiastical Leaders in matters of difficulty, or of weight, and that were of general and common concernment to Churches or Common wealth. those at the helm of the civil state were wont to make use of the Ministry; and the Ministry again of the Magistrates, as there was like occasion *in re communi*: nor were they wont to go contrary to each others advice, but had these candid arguings one with another, if they did seem to differ in any thing at any time, as whereby a right understanding mutually was obtained: and often have they found the blessing of God upon them in this way, both in the first setling of this Colony and after its constitution, both in the Legislative and Executive parts of government, and therein in special providing against an Arbitrary government: and I hope it will ever be the wisdom, faithfulness, and care of this civil Authority not to leave behind them presidents of Arbitrary rule; for if it be left unto meer judgement and conscience without prescript Law, then do but change the persons that are to judge, and there will be tyranny and woe, and confusion enough consequential thereunto: and that Land which before by wholsom Laws did, and might have continued to shine most gloriously, will soon be turned *into uter darkness*, where there will be nothing heard but *weeping, and wailing, and gnashing of teeth.* And as

formerly

formerly ſo ſtill there ſhould be communication of advice, intentions, and endeavours mutually between thoſe that are in theſe two orders. *Joſiah* doth not diſdain to take advice of *Huldah* the Propheteſs. *2. Chron. 34. 20, 21, 22. Nathan the Prophet* doubts not to ſay (*1. Kin. 1. 27.*) unto *David* [*Is this thing done by my Lord the King, and thou haſt not ſhewed it unto thy ſervant, who ſhould ſit on the throne of my Lord the King after him?*] *Moſes and Aaron kiſs one another in the mount of God*; Exod. 4. 27. *Moſes* (Iſraels Ruler) fare's the better for taking the advice of *Iethro* the Prieſt of *Midian*, Exod. 18. 1, 18, 24. and ſo did all Iſrael proſper under it. It went well with *Ioaſh* and *Iſrael* while they hearkned to *Iehoiada*: and experience hath, and will diſcover it to be true that, in all ſtates neither do well aſunder, or divided eſtrangedly in their counſels. Again, then might be ſeen;

3. Miniſters, and Miniſters cleaving together in way of communion; nothing that was difficult, or queſtionable, or Weighty, or New, or that had an influence upon the whole, but they were wont to conſult with one another; as I have heard from divers of the ancient Miniſters of Chriſt now with God, and when I was a Child have obſerved in my Fathers houſe: if there hapned to be ſome miſ-underſtanding at any time, it was reaſoned out placidly, and ſtill Miniſterial communion was maintained; and theſe things are known unto hundreds yet living that may remember the Miniſters meetings, in the ſeveral Towns by courſe, as at *Cambridge*, *Boſton*, *Charlstown*, *Roxbury*, &c. when, and where the people did with great joy, and reverence acknowledge them and their labours that way for the good of the Churches reſpectively, and looked upon them as Angels of God, and ſo received them when they came to Town: *Paul's* ſpirit was then eminently breathing amongſt them, *viz.* as to the care of all the Churches. *2. Cor. 11. 28.* and the Apoſtles word then remarkably obſerved, In *1. Cor. 14. 32, 33, 37.* notwithſtanding ſome differences, yet rules of order being attended thoſe alſo may be well compoſed: & ſee *Burroughs Irenicum*, p. 84. &c.

4. Then might be ſeen Miniſters and their reſpective Congregations together; their People trembling at the Word of God delivered by them, reverencing them in the Lord, eſteeming them highly for their work ſake, ſubjecting to their power and rule in the Lord: and ſo now alſo may we build upon that Word of God, *2 Chron. 20. 20.* (if it is not antiquated and now out of date) *i. e.* Hear me O! *Judah, and Ye Inhabitants of this Land, Believe in the Lord your God, ſo ſhall you be eſtabliſhed, believe his Prophets, ſo ſhall you proſper*; as you love

your ſouls, and your Childrens alſo, I beſeech you for the Lords ſake, be not apt to imbibe evil reports and ſcandals againſt them, to cauſe jealouſie and prejudice in your hearts, the rule in *1 Tim. 5. 19.* is known: had it been attended, moſt of our troubles had been prevented:

Obj. *The Prophets are divided?*

Anſ. 1. So they were of old. 2. This Rule in *Timothy*, and that word in *2 Chron. 20.* aforeſaid, hold good ſtill. 3. Bleſſed are thoſe notwithſtanding that are not offended in Chriſt, and the ſheep of Chriſt do, and ſhall *hear his voyce*, in the great matters of Salvation, *Joh. 10.* 5. Then might be ſeen *Churches, and Churches together in way of Communion*, by greater *Synods*, as hath been before intimated, and alſo in leſſer *Synods* or *Councills*, as there hath been occaſion, when any Church hath *wanted light* or *peace* &c. If help were not asked, it was ſent them without asking: and it was not then accounted an *infringment of the Liberty of Churches* ſo to do: I apprehend it might do well and be of great uſe, if a *Memoriall* thereof were publiſhed for poſterity; that there might be an *Hiſtory & Narrative* of each of them; and a ſignification of the bleſſing of God upon the advice of Elders, and meſſengers of Churches met in Council, in the many Towns of the Country, Melting hearts, and drawing tears both of joy and repentance from the eyes of brethren in thoſe daies of their reconciliation, &c. and an evil ſpirit therefore in any is that, who are labouring to keep breaches open by refuſing *balm to be poured in for healing*, when the Phyſitian alſo is at hand in *Gilead*: & oh how terrible is it to ſee the body of Jeſus Chriſt (for ſo is the Church called) *torn in ſunder by diviſions*! ſure that is not the true Mother that would have the Child divided: what are men doing when they thus divide but incurring that guilt and penalty, *Gal. 5. 15.* and are they not eating every one the fleſh of his own arm? for ſo they might be an arm of ſtrength to one another when united: and I hope our godly Leaders will not ſuffer it to be ſo, that two or three men ſhall continue to diſturb the peace of a whole Congregation, and hinder the ſettlement of the Goſpel, and Ordinances of Chriſt from year to year! is there no redreſs for this? if you ſaw a company of men ſet, and reſolved to vex and ſtarve one another bodily, ſhould it be ſuffered? let the liberty of Churches be preſerved, but care continued for converſion of thoſe that are out of the Church viſible, and therefore ſuch as are able, appointed, and encouraged to preach the Word there conſtantly, till they can agree, either to chooſe him, or ſome other faithful Steward of the myſteries of God among them

them. But let *Sister-Churches* in the mean time not be careless and negligent respecting their duty of Communion also. Finally then might be seen,

6. Magistrates, Ministers, and their people together, strengthening the hands of one another in God; even according to that exhortatory speech, *Haggai* 2.4. And indeed it is Gods work to make his fear fall upon the hearts of men, so as to stand in awe of, and reverence Authority (*1 Sam.* 11.7.) and so of the wholsome Laws in a state that are made: and if God do not this, if he bow not their hearts thereunto, all will be in vain: a notable spirit of self-denyal, love, courage, zeal for the interest of Christ in the publick, was at first breathing among this people and was crowned from heaven with glorious success by the God of our mercy: and O let not these experienced ways of blessing be forgotten, or despised, or departed from by this people!

3. Consider, that a revolt from God is usually graduated, having its more imperceptible beginnings: by degrees the souls of men slide back from God. Satan hath variety of artifices whereby to cast us down, and overthrow the true Religion and Kingdom of Christ among us, if he could; he make's use of the Divisions, and Scandals of Gods people to promote his hellish designs: he will improve the spirit of fear and cowardice in some; the rashness of others: the jealousies of others: the ambition of others: the covetousness of others: the simplicity of others: the passions of others: the sheepishness of others: *&c.* to advance his own cause in the Apostacy of professours: yea, and mischief (perhaps) shall be laid in, in the very primmers for children whereby they may even suck in poison in their tender years: & also in the pictures and images of Christ, of the *Virgin Mary*, and other canonized popish Saints, *&c.* sold in some shops, or brought over among us: things that will take with children, but though they may seem *minute*, yet will surely prove of dangerous consequence at length to those tender years, and may become an Introduction to Popery it self. I wish such things might be crushed in the egge, and abandoned by every one that professeth the Christian name, *for the Lord thy God, O New-England is a jealous God! he is a jealous Husband* especially in the matters of the second Commandment. But as to this, or any other way of back sliding from God, O! fear all the graduations thereof, and the first steps thereunto: *principiis obsta*: watch against it.

1. Forgetting a wilderness condition: their's danger thereof, *when turned to a fruitful field.* Deut. 8.11,14.18,19. but therefore read *Deut. 26.5.* -- *Isa. 51.1.* -- &c.

2. Forgetting the works of God for our Fathers. Hence see, *1 Sam. 12.24 only fear the Lord, and serve him in truth, for consider how great things he hath done for you.*

3. Forgetting the first and great fundamental design of God and his people in the first planting this Land.

4. Carnal and worldly Interest twisted in with the Interest of Christ, and his Kingdom among us: sincere hearts will leave all worldly good for the Ordinances of Christ in their purity, and the Lords Interest. *2. Chron. 11, 14.* and will forgoe all their own, rather then his shall miscarry.

5. Glutting themselves with the things of the world, and hence loathing, or weariness of Ordinances, and so dispensing with them, I say dispensing with them; Dispensations with Gods commands are many "times *Anti-Christian*, and very dangerous: To dispense with Christs "commands practically (saith that *great and worthy Divine* Dr. *Owen* "*in his excellent treatise of worship*, pag. 39.) is unlawful, much more "doctrinally, most of all authoritatively, as the Pope takes on himself "to do.

6. Decay and want of the spirit of faith and holiness, whence to get, and keep an experimental savour of the sweetness of Iesus Christ, and his precious ways, and hence follow's a falling away from any external profession of the true Religion.

7. The backslidings of some few, and they (notwithstanding) countenanced by too many, whereby they become hardned in their evil way, and infection also spreads the more. Familiar fellowship with excommunicate persons was one of those *ulcera Ecclesiæ* which *our famous* Cotton sadly complains of under that very term, as also Remiss silence in the sounder members against the offensive expressions of the unsound, was another of them which he bewailed.

8. Mixtures in Religion cherished by a spirit of Libertinism, and spiritual licentiousness: It is dangerous to Religion, and to *Israels* state (and Rulers need watch against it betimes) when the *Samaritan* enemy (notwithstanding the pretence of seeking and sacrificing to the same God with *Israel*) shall be permitted to build in *Temple-work together with* Israel, *Ezra 4. 1, 2, 3.* and the Lord keep that *Samaritanism* from us, Recorded for our admonition in *2. Kings 17. 28----ult.*

9. The Lords delivering men up, now, in his righteous Judgement to the casting off his fear, and name, and interest, &c. declaring openly in the hardness of their hearts, the sovereignty of their self interests above

above the Lords; Text [*We are Lords and will not come at thee*] and thus are they gone from God, and ſo a gone People indeed, if the Lord pity not, nor heal their backſlidings the ſooner.

4. Conſider how much cauſe of fear there is of great wrath from God upon us ſhould there be a plain revolt from God, and from the acknowledgement of the good way wherein the Lord hath been leading us, Jer. 2. 17. *haſt thou not procured this unto thy ſelf* (viz. *ſlavery inſtead of liberty, and waſting, and abuſes, and woe, and deſolation by Lyon-like Adverſaries, ſpoiling, yelling, waſting, burning, &c.*) *in that thou haſt forſaken the Lord thy God when he led thee by the way*: let not the ancient good Land-marks be removed, *Deut.* 27. 17. Prophaneſs, viz. { Doctrinal, / Practical, } greatly threateneth our welfare; and this begins both wayes ſtrangely, and ſtrongly to lift up it ſelf by reaſon of the averſeneſs that there is in ſo many againſt faithful, plain, zealous and thorough-condemning the ſins of the times we live in: The Miniſtry muſt not bear witneſs againſt ſin, nor the Magiſtrate; even as though men would thus ſtop the mouthes of the Witneſſes of Jeſus Chriſt, and ſlay them by ſuch a political death: it is a great ſin, and a dangerous evil to make a man an offender for a word in the ſenſe of *Iſai.* 29. 21. and to lay a ſnare for him that reproveth in the Gate.

But if this People will be Lords in the ſenſe of the Text, and ſhake off his Government, and this after all (ſo many) experiences of light and life, and bleſſing from him; after ſo many ſmiles, and ſo many peculiar tokens of his being *New-Englands* God, and ſuch a diſtinguiſhing line of mercy drawn by him between our ſelves and others; after he hath wrought ſo wonderfully for us, being as darkneſs to our enemies, and bewildering them in their attempts againſt us, ſo that all hitherto that would have devoured us have been an offence to God, and evil hath come upon them, *Ier.* 2. 3. I ſay if after all this we will now turn our back, and revolt from God, we may then expect that the Lord turn *this fruitful land into a wilderneſs again*, Pſal. 107. 34. that God ſhould *be a wilderneſs, and a land of darkneſs* to thee O *New-England*! and cauſe the Sun to go down at noon upon thy Prophets: and pick rods out of this very wilderneſs, *yea, briars and thorns of the wilderneſs whereby to ſcourge, and tear*, & teach ſuch as will not otherways *know the day of their viſitation*: he can mingle our enemies, as Iſa. 9. 11. (*French* and *Indians* &c. together) *Make thee groap for the wall, like the blind*, Iſa. 59, 9, 10, 11. take away the ſpirit of Counſel, & Counſels of

peace, and wiſdom, and courage from thy Rulers, and make babes to rule over thee, *Iſa. 3. beg.* and bring the darkneſs of Idolatry, Superſtition, heatheniſme, cruelty, vileneſs, prophaneneſs, hereſy, horrour, &c. to overſpread the Land, and that *through the wrath of the Lord of Hoſts the Land be horribly darkned, and people be as the fewel of the fire*, as the Prophet ſpeaks, *Iſa. 9. 19, 20, ult. no man ſparing his Brother*, &c. And if Chriſtians will break one from another, and Churches break one from another, and others, in their communion; have we not cauſe to fear that God will ſuffer *ſome wild boar or beaſt of the Forreſt* to enter in at the Breaches, *and lay waſte this vineyard, and turn it into a wilderneſs again*? So that when it ſhall be asked in time to come, (as *1 King. 9. 8, 9.* with *Deut. 29. 24*, &c.) *Why hath the Lord done thus to this Land! and wherefore is all this great anger of the Lord? why hath the Lord dont thus unto ſuch a people? unto his people?* then the Anſwer ſhould be, *becauſe they have forſaken the covenant of their God: and they would be Lords, and would no more come back to the Lord their God: they would not be under his government when he would have led them as a flock, by the hand of ſuch as were as* Moſes *and* Aaron *among them: and becauſe of their many God-provoking ſins; becauſe they forgat the main end of their coming into this Wilderneſs*; becauſe *they forſook their firſt love to God, and ſo to his Ordinances, and ſo to his people, their Brethren, witneſs their ſtrifes while alive, and witneſs the many tearleſs Funerals in many places*, (a ſign they were not ſo beloved while alive) and becauſe *of their ſpiritual wantonneſs under Ordinances*: Their Church covenant grew to be with many but a form; brotherly watch came to be neglected, the houſe of God deſpiſed, and their own preferred before the ſame; becauſe of their *woful unthankfulneſs for the Goſpel*, and for that they grew a worldly people, and ſo neglect of Communion with God in ſecret grew upon them; there was a form of Godlineſs, but the power thereof denied: Hypocriſie, Diviſions, carnal Mixtures, deſpiſing Gods Sabbaths, Looſe-walking, Temporizing, Senſuality, Pride and Idleneſs, fulneſs of Bread, and not ſtrengthening the hand of the poor and needy (thoſe *Sodom ſins*, Ezek. 16. 49) found in *New-England*: Oppreſſion of the poor, and oppreſſion of the rich, unmercifulneſs, ſelf-ſeeking, growing heady, and high-minded, and running deep upon the ſcore of thoſe ſins of the laſt times, which make thoſe times perilous; and becauſe *the Sons and Daughters of God became fleſh*, and accordingly *ſavouring only the things of the fleſh, and of the world, and not of Chriſt*: and the *Daughters (and Sons too) of Sion* Iſai 3. *grown haugh-*

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ty, &c. *though they were planted a noble Vine*, yet *they turned to the degenerate Plant of a strange Vine unto the Lord*, Jer. 2.21. *and an empty Vine*, Hos. 10.1. *and they grew weary of the Lord, and would not bear the order of his House*: weary of, perhaps secretly loathing, strictness of conversation in the way of holiness; but a lax, merry, loose Religion pleased them better, and suited most with their vain spirits, and carnal private interests: and so they could be frolick, and vain, and harmonious with the company they came amongst: and they grew spiritually proud, and conceited, and censorious, and reviling, (not sparing therein their very Rulers in Church & Common-wealth) and lukewarm in the things of God: and full of the sins of the tongue, in respect of lying (lols of moral truth) dissimulation, equivocations, and such sins as those which loosen all the Bonds of even humane society, that there should be no trust or confidence put in one another: and though there is the good which the Lord is willing to take notice of, yet may he not say as to the *Asian* Churches, *i.e. Nevertheless, I have somewhat against thee*; and therefore as, *Rev. 2.5. Remember whence thou hast fallen, repent, and do thy first (thy first) works, or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. Not only extinguish the lights, but remove the Candlesticks also: and he will then wash his hands in innocency over us, and profess to all the world that he is free from the blood of all men.* And then truly should all the stars of the Firmament of the political Heaven shine upon us, yet alas, if the Lord shine not, it will be Midnight with us: and God can mingle a perverse spirit among a people whereby to make them erre in every work of their hands, and in all their Counsels, *Isa. 19.14.* when God hath a purpose to destroy a people he is wont to give them a vertiginous spirit: But therefore *O generation see the Word of the Lord*! Let the sound Christians of the first *good old generation* that do yet remain *see the Word of the Lord*; viz. in order to thankfulness unto God for all experiences that he hath given them of his being *not a wilderness or land of darkness*: and they should declare that they do so *by shewing to the generation to come the praises of the Lord, and his strength, and his wonderful works that he hath done.* Psal. 78.4,5,6. they should leave behind them *Registers of Gods mighty acts*, that their children after them might learn *to set their hope in God, and not forget his works.* And let those of the second generation, that are entred, or upon the point of entring upon the stage of action in the service of their generation, *see the Word of the Lord also*; both in way of thankfulness for what God

hath

hath done for our fathers, and alſo in way of confidence, and truſt in *the God of our Fathers*, in the ſincere diſcharge of *the work of our generation*. Former Experiences ſhould make us *ſtedfaſt and unmoveable in the work of the Lord, and in the midſt of all changes that may come*. And let thoſe of the riſing, but unfledged generation alſo, be put in mind hereof, and be religiouſly ſeaſoned with that nurture, and admonition of the Lord as whereby they may do worthily, more worthily, moſt worthily in their generation, when the heads of the preſent and paſſing generation ſhall be laid in the duſt, *and muſt ſleep with their Fathers*: and that thus as *Pſal. 145. 4. One generation may praiſe thy works O Lord unto another, and declare thy mighty acts!* and that thus (as *Pſal. 45. ult.*) *his name may be remembred in all generations, and therefore let the people praiſe him for ever and ever*.

2. If there hath been, or ſhould happen any beginning to ſhake off the Lords government, and to decline from his fear, O! let there be a willingneſs in this part of the Lords *Iſrael to return unto the Lord their God again*, ſay not, as in our Text [*we will come no more at thee*:] And herein thoſe two great Ordinances of God, i.e. the {*Magiſtracy*, *Miniſtry*} (by the Lord's bleſſing whereof the Lord hath hitherto approved himſelf unto this people, as in our Text, to be *not a wilderneſs or a land of darkneſs*) are to be improved; for very much depends upon them, under God, for the return of *Iſrael* to the Lord in caſe of backſliding in any degree. *2. Chron. 19. 4. Iehoſhaphat*, it is ſaid, brought the people back unto *the Lord God of their Fathers*: and *Chap. 23.* and *24.* ſee again, *Ezra 5. 1, 2.* and *10. 4.* and in this way hath God proſpered his work here alſo: and though not the ſucceſs is always a certain mark of the Church or of the right way, as the Papiſts who make [*felicitas temporalis*] temporal proſperity to be one of theirs (I would be far from thinking that any ſmile of providence will legitimate thoſe actions which the Word of God condemns) and in Religion therefore to do nothing for God wherein we ſhall run any hazard, but leave all to providence, and ſo judge of the goodneſs or the ſinfulneſs of our way according as providence favours therein, or frowns upon us, is by ſome good Divines look't upon as the corrupt reaſoning of *Gamaliel* in *Acts 5. 38. 39.* But yet when we have had thoſe who in the fear of God have ſearched the Scriptures, *who have been with God in the Mount*, their faces ſhining with much of his glory at their receiving from the hand of the Lord a ſecond edition of the Tables and pattern

of

of his will: and that we have found the Lord setting to his seal of Divine benediction thereunto, O take we heed of Innovations now: and let the remembrance of what the Lord hath been to us and done for us recover from every degree of, and all tendencies unto backsliding! and in special here.

1. Remember that a main design of Gods people's adventuring in to this wilderness was for progress in the work of Reformation, and that in the way of brotherly communion with the Reformed Churches of Christ in other parts of the world. O forsake not, deny not, condemn not that fundamental design! and otherwise indeed what needed they to have removed from *England*? (this cannot justly be denyed) they were then in the place from whence there came mixtures in the worship of God, and the blessed Sabbath of God struck at, &c. which there were grieved with, *and vexed their righteous souls from day to day*; but here they hoped they might enjoy freedom from those pollutions, *and freedom to follow the Lord fully in all his Ordinances and appointments*; I say *to follow the Lord* (not by halves: not still in way of mixtures in Religion to have a medly of all sorts of Religion, but) *fully*; with what purity the Lord would give them light for, and power to enjoy without molestation: And therefore, as not in a way of Separation from the Churches of Christ in *Old-England*, which the printed Books of our *New-England* Divines do abundantly shew; (*v. Cottons Answer to* Mr. *Williams*. pag. 138. 140, *&c. Hookers Survey, pt. 1. pag. 48.* Mr. *Philips in his Answer to Lamb.* pag. 144. Mr. *Allen* of Dedham, *with my Honoured Father* (*P. M.*) *in their defence of the nine positions, both in the Preface*, pag. 12, 13. and afterward in that Book, *p. 40. 43, 68, 70, 71, 150.* &c.) And so to hold communion with them in the Ordinances of Christ, and according to the order and command of Christ, yet withal to depart from defiling mixtures aforesaid; Surely then it follows by undenyable consequence, that if it was for Reformation, then not for Toleration of all Religions: and awful are the words that fell from the pen *of our famous Cotton in his bloody tenet washed*, (pag. 132. and 192) *viz.* It was Toleration that made the world *Anti Christian*: and ("said he) the Church never took hurt "by the punishment of Hereticks. But in the page last mentioned he "hath these words, *i. e. The Lord keep us from being bewitched with the* "*whores cup, lest while we seem to detest & reject her with open face of pro-*"*fession, we do not bring her in by a back door of Toleration & so come at*

"last to drink deeply in the Cup of the Lord's wrath, and be filled "with the Cup of her Plagues.

And shall any now plead for mixtures of *men's superstitious Inventions* in the *worship of God*? & what else is the Spirit of that *Toleration*, whichmany cry up; but that no thorough & effectual Testimony should be born against such *Idolatrous mixtures*? The hearty love and union of a truely Religious people, consists not in a boundless *toleration of sin*, but in the way of *Reformation*, Ezek. 11. 18, 19. And should this poor people be intoxicated with that *heady wine* of the Doctrine of such a *toleration*, as to open that door [for instance] unto *superstitious and anti christian Ceremonies* in the worship of God, as it would be contrary to our professed Fundamental end of the seeling of this Plantation, so God would be extreamly provoked at such a toleration: and who sees not the event that would be? the like I might say as to any other such mixtures brought in by toleration destructive to the established way of Worship here, for the substance thereof: and shall this be the commendation of New-England, *i. e.* [*I have something for thee, that thou canst bear with them that are evil?*] and this for thee [*that thou sufferest the woman* Jezabel *&c.*] Yea why do not men plead for *Toleration* of all *non-fundamentals* in Civil matters? for there are the *extra-fundamentalia* there also.

Let the Magistrates *Coercive Power* in matters of Religion [therefore] be still asserted, seing he is one who is bound to God, more then any other men, to cherish his true Religion; and as the good Kings of Judah, commended for it in Scripture, *Asa, Jehoshaphat, Hezekiah, Iosiah &c.* therefore are they to be principal Instruments in furthering the Reformation aforesaid: and I would leave it with any godly, sober Christian to consider and answer; Whether the *Interest of Religion* hath not as good a title, and plea for the Magistrates Protection, as [not any irreligion which self-conceit and humor hath wedded any unto; but] any worldly Interest whatsoever? and how wofull would the state of things soon be among us, if men might have liberty without controll, to profess or preach or print, or publish what they list, tending to the Seduction of others! and though the *Enemy soweth Tares*, which cannot be many times plucked up without danger to the wheat, and are therefore let alone, yet I would hope none of the Lords husbandmen will

will be so foolish as to *Sow Tares*, or plead for the Sowing of them, I mean in the way of the Toleration aforesaid, when as it may be prevented: the light of Nature and right Reason would cry out against such a thing.

Rulers are not to be *a terrour to the good*, but to *the evill*, *Rom.* 13. Now as was said concerning *Timothy* 1 *Cor.* 16. 10. see that he may be with you (*said the Apostle*) *without fear*: so let the dear Servants of God be cherrished, under the wing of Magistracy *without fear*; they are afraid of *Heresy*, let the Magistrate secure them from those Terrours: the prevailing of corrupt and prophane Doctrines & Practises (and what mens Judgments are, if they be conscientious, they will practise the same, whether it be good or bad, best or worst) are a terrour to them, they dread what the consequent will be, if not seasonably Crushed, and removed:

Davids affection to the House of God should not be forgotten, and the affliction of his soul about it, *in Psal.* 132. 1, 2, 3, 4. deserving to be graven not upon the Session-house-door, but upon the heart of every Magistrate that enters in thereat; that so the interest of Religion among us may never be suffered to lacquy after any worldly interest whatsoever: *Iehoshaphat* is prospered by God, because he walked in the FIRST wayes of *David* his Father, *i. e. the ancient and good wayes of the Lord*, 2 Chron. 17. 1. Minde the first wayes of our godly Leaders, and follow them therein, according as they followed the Lord, as the Apostle speaks of himself, 1 *Cor.* 11. 1. because *Ieroboam* abused his power, and made *Israel* to sin, 1 *King.* 17. 21. shall it (therefore) not be lawful for *Iosiah* to make all in *Israel* by the regular use of his power to serve the Lord their God? reade 2 *Chron.* 34. *ult.* Nor is it for any to object, that in the primitive times, the Magistrates medled not with matters of Religion: for it is not what was done, but what was their duty to have done, that is to be exemplary to us; we reade then that the Magistrate would not so much as Countenance or Tolerate the true Religion; doth it therefore follow, that the Magistrate should not countenance or tolerate it now? neither will it follow, that if the heathen Magistrates regarded not how it went with the Christian Religion that therefore the Christian Magistrate should follow the example of the Heathen therein: as a *Pagan Master* when converted hath not

more power (as a Master) then he had before his conversion; but yet surely the grace of God bestowed upon him, teacheth him, that he is bound to improve his power better (for the advancement of the interest of Religion in his family, and curbing irreligion therein) even far beyond what he did before his conversion, so 'tis here with the converted Magistrate.

Austin I finde speaking to this objection, That in the primitive times, the civil Magistrate did not make and execute such Laws, and put forth their coercive power for Religion and the Christians; *Answers it thus*, viz. "They consider not that that was the time "wherein (as in *Psal. 2.*) it is predicted that the Kings and Gentiles "*would rage*, &c. and not then the time for what follows there also "foretold, to be afterward accomplished, that Kings should serve the "Lord in fear, &c. *Nondum autem agebatur quod paulo post in eodem* "*Psalmo dicitur*, i. e. *& nunc Reges intelligite, &c. Quomodo ergo, ro-* "*ges, Domino serviunt in timore, nisi ea quæ contra jussa Domini fiunt,* "*religiosa severitate prohibendo, atque plectendo; aliter enim servit quia* "*homo est, aliter quia etiam rex est, quia homo est ei servit vivendo fideliter,* "*quia vero etiam Rex est servit leges justa præcipiendo, & contraria pro-* "*hibendo, convenienti vigore sanciendo, sicut servivit Ezechias lucos & tem-* "*pla idolorum, & illa excelsa, quæ contra Dei præcepta fuerunt extructa* "*destruendo: sicut servivit* Josias *alia & ipse faciendo; sicut servivit Rex* "*Ninivitarum universam civitatem ad placandum Dominum compellen-* "*do: sicut servivit* Darius, *&c. in hoc ergo serviunt Domino Reges in quan-* "*tum sunt Reges, cum ea faciunt ad serviendum illi, qua non possunt facere* "*nisi reges*:

'Tis not enough, saith he, that Kings do serve the Lord as private men can do, but *as Kings*, and that is when they do that in his service for him which none but Kings (& so it holds as to other inferiour Magistrates proportionably) can do; as respecting the making & executing wholsome Laws, in order to the advancement of the Kingdome of Christ) (*Augustinus Bonifacio comiti, de correctione Donatistarum propter eos qui nolebant illos legibus imperialibus corrigi, tomo. 2. pag. 74.*) Moreover reade in *Re. 17.* the promise concerning the *ten Kings hating the Whore*, &c. & also what is Propheſied *concerning these New testament times*, Isa. 49. 23. *That Kings shall be nursing Fathers, and Queens nursing Mothers to the Church*: the countenance of the Magistrate, and that as a Magistrate, in

in matters of Religion, is a mercy to be prayed for, *1 Tim. 2. 1, 2.* & therefore surely is no anti-Christian thing, as some would suggest; yea, saith the Apostle in the same Epistle, *Chap. 1. 9, 10. Knowing that the Law is not made for a righteous man,* (i.e. that he should be condemned and punished for his righteousness) *but for the Lawless and Disobedient* [ἀνυπότακτοις &c.] *i.e. that will not be subject to Order,* as the word notes, *and for the ungodly and unholy & prophane, and if there be any other thing that is contrary to sound Doctrine,* so that not only as to matters of unrighteousness against the second Table, but ungodliness and unholiness against the first Table, is the Law to be proportionably sharpened: so that therefore if those that call themselves pious, will carry it impiously, and lawlessly, treading upon the wholsome Laws of the Country, and so upon Authority it self, and will refuse to subject unto Christs order, and do what is scandalous and criminal, let them smart for it as well as those that make not such a profession of Religion: as on the other hand, such should be the constitution of Civil Government, as that ungodly men also may have Justice when their Cause is good, as sometimes it is: a bad man may have a good cause which he is engaged in, and on the other side, a godly man may be found in a cause that is exceeding vile, and the uprightness of the Civil Judge will carry him impartially to minde the cause, and not (in that respect) the person:

Let all Prophaness (then) in Doctrine, and Life, that causeth disturbance of the Peace of Churches, or of the Common-wealth be curbed, the Rod of the Magistrate is effectually to be improved for that end: And the Lord more and more strengthen the hand and heart of our Magistracy to crush all Prophaness, the Pride, and Drunkenness, and Whoredome, and Lying, and Stealing, the Heresies, and Schismes, and Factions, and such works of the Flesh, and scandalous Disorders that do so lamentably prevail among us; whether these works of the flesh (as the Apostle calls them, *Gal. 5.*) be found in Church members or Non-members.

Finally we may consider, that neutrality in Religion hath a Scripture curse cleaving to it, *Iudg. 5. 23. They did not help against the Lord, but because they did not help the Lord therefore, &c.* yea sometimes when it

is out of fear and unbelief, ſee the danger ſuch are in, *Rev. 21. 8. Do the followers of Antichriſt receive his mark in their Hand, and in their Forehead, and ſhall the followers of the Lamb be aſhamed of his, and his Fathers Name in their Foreheads?* reade *Rev. 14. 1. He that is not with me* (ſaith Chriſt, *Mat. 12. 30.*) *is againſt me*: There is no neutrality here to be allowed of: Chriſt cannot endure halting, or lukewarmneſs, *but will ſpew ſuch out of his mouth*, Rev. 3. 16. It is a ſign of an evil and perilous time, when thoſe are to be found the ſwaying part among a profeſſing People, who through fear, or ſpiritual ſloth and cowardize, or ſcepticiſme, or wanting a Principle, and ſpirit of true holineſs and ſincerity in them, or through carnal policies, or ſelf-intereſts, &c. are Enemies to, and haters of the work of Reformation, ſtudying rather ſuch a *Syncretiſme* in Religion as takes in all perſwaſions (without regard had to that ſpiritual chaſtity and virgin-ſpirit, which according to *Rev. 14. 4.* ought to be in all the true followers of the Lamb: and which the Apoſtle puts the *Corinthians* in minde of, *2 Cor. 11. 2, 3.* &c.) rather then be at the trouble of Reforming work in an Adulterous Generation, and of running hazards for Chriſt therein; Let it not then be ſtiled Perſecution which (rightly underſtood) is but the juſt puniſhment of ſinners for their ſin by the Civil Magiſtrate, who beareth not the ſword in vain, *Rom. 13.*

'Tis true what *Auſtin* ſpeaks (in the Epiſtle before cited, *Bonifacio Comiti. Tom. 2. Pag. 72.*) "*Moleſtus eſt medicus furenti phrenetico,* "*& pater indiſciplinato filio: ille ligando, iſte cadendo; ſed ambo dili-* "*gendo: ſi autem illos negligant, & perire permittant, iſta potius man-* "*ſuetudo falſa crudelis eſt; ſi enim Equus, & Mulus quibus non eſt in-* "*tellectus, morſibus, & calcibus reſiſtunt hominibus, à quibus eorum ca-* "*randa vulnera contrectantur, & cum inter dentes eorum, & ungulas* "*ſæpe homines periclitentur, & aliquando vexentur, non tamen eos deſe-* "*runt, donec per dolores, & moleſtias medicinales, revocent ad ſalutem,* "*quanto magis homo ab homine, & frater a fratre ne in æternum pereant,* "*non eſt deſerendus: qui correctus intelligere poteſt quantum ſibi præſta-* "*batur beneficium, quando ſe perſecutionem perpeti querebatur*, i. e. The "Phyſitian (ſaid he) is troubleſome to the diſtracted perſon, and the "Father to the unruly Son, the former by his binding him, the latter "by his beating him, but to both of them by his love, &c.

And afterward (in the same Epistle, *pag.*73.) saith he, *Magis illa* (*ancilla scil.* Agar) *persequebatur Saram superbiendo, quam illam Sara coercendo: illa enim Dominæ faciebat injuriam, ista imponebat superbiæ disciplinam*; *i.e.* Not *Sarah* but *Hagar* was the persecuter. Rulers are called *gods* in Scripture, surely then such are to take care for the things of God. You are this day to choose new gods, and that without incurring the danger of War in the gate; blessed be God for it! The Lot I suppose is, by *Proxie*, already cast for this Election: let it be the care of *New-England* for ever, that they choose not *Idols* in stead of *Gods*; and what *they* are, we shall see in *Psal.*115.5,6,7. so, not such who have *mouthes* but they *speak not* for God, *eyes but they see not, ears but they hear not*, &c. Let us beware of lodging this precious Interest of Jesus Christ in the bosome and hand of any kinde of profane Idol!

2. May it not be judged probable that our recovery from any degree of sliding back from God, & our preventing what is on that hand to be feared, must be by a more thorough, conscientious, religious, effectual care for the nurture of the *Rising Generation*; the Lord speaks in our Text unto his people under the appellation of a Generation [*O Generation*, &c.] and O that that might be kept free from the leaven, infection, poison of any thing tending to debauch them, issuing from any of the *passing generation*, yet upon the stage of Action! Ancestors are sometimes left to do that in their day, which the succeeding generation payes the sad score of; so *Manasseh's* sin God would not pardon, but wrath comes for the same upon *Israel* after his death, 2 *Kings* 23.26,27. and *Chap.*24. 3,4. and O may it be the portion of the *Rising Generation*, that they may not inherit any of the Mistakes or the Quarrels, *&c.* of any such as have gone before them! Their education and disciplinating is to be carefully attended, by all good means; Care, and diligence, and trouble, *&c.* must necessarily be expected therein: the Lord forgive neglects hitherto, where they may be found! and remove that which hinders so good a Work as is their Institution; and grant that it may have its free passage in all those Societies unto which they do belong!

1. In *Families*; that there be Family-instruction and discipline attended there, both as to the things of God, and other matters; that there might be nothing there to vitiate them, no evil Examples of pestiferous Servants and Apprentices, much less of Parents giving any

any evil Example to them, whereby they will become eminently hardned in, and edified and emboldned unto ſin. It is ſaid of *Cato*, That he was religiouſly careful never to ſpeak any unclean or paſſionate word before his Son, (*Sage Senator*, p.27, *&c.*) And Family-teaching and government is here neceſſary: what is ſpoiled in the firſt Concoction, will never be good in the ſecond or third; they muſt be reſtrained from the ſins of *Childhood* and *Youth*: Great is the idleneſs of many Children, and the indulgence of many Parents is no leſs, in this Land: and with reference in ſpecial to their ſubjection unto their Parents, it is a ſad complaint in ſome parts of the Country, That there are divers Children who when grown up to ſome years wherein they might be helpful to their Parents, and ſhould labour to requite them, *&c.* grow to that pride, and unnaturalneſs, and ſtubbornneſs, that they will not ſerve their Parents except they be hired to it, looking at themſelves as free from being under Parental and Family-government, when as neither the Law of God or man, or right Reaſon allows them therein; and perhaps are ready to ſay as the Prodigal, *Luke* 15.12. *Give me the portion of goods that falleth to me, &c.* Manifold are the Inconveniences to the Family, and to the Common-wealth, and to the Church, that come in at this door, and therefore I wiſh there might be ſeaſonable redreſs thereof.

2. In the *Schools*; that there be Inſtruction and Diſcipline alſo attended. O that inferiour Schools were every where ſo ſetled and encouraged, as that the *Colledge* (which the Lord hath made to be a Spring of Bleſſing to the Land) might not now languiſh for want of a ſufficient ſupply of young ones from thence! There is a great decay in *Inferiour Schools*, it were well if that alſo were examined, and the Cauſe thereof removed, and Foundations laid for *Free-Schools*, where poor Scholars might be there educated by ſome Publick Stock.

3. In *Churches*; that there alſo Eccleſiaſtical Diſcipline be attended, and reſpecting all Church-watch (Inſtruction, Cenſures, and other Priviledges) which in the Church they have a Covenant-right unto. Remember they are *the Lords Children*, Ezek.16.22. And truly here, a ſad thing it is, that where the Lord hath not been a *Wilderneſs, &c. unto us*, yet that there ſhould be ſuch places to be found where no Miniſtry is ſet up, and whence, or where it may be ſaid of them, reſpecting the Ordinance of Baptiſm in particular, that

they

they have been as long (perhaps) as the children of *Israel* were in the Wilderneſs, and yet without *the Initiating Seal of the Covenant?* the reproach of *Uncircumciſion* not being rolled from them unto this day: where the fault is, or who are the obſtructers of it blameably, I ſay not; may be the Lord will ſay as in *Numb.* 14.31. reſpecting many upon the account of the precious Wayes of the Houſe of God, and that Diſcipline of the Lord Jeſus which hath been too much by many neglected and deſpiſed, that ſuch and ſuch *ſhall ſee his Glory therein notwithſtanding.*

Thirdly, and laſtly, Let it be the Prayer, and ſo the endeavour of *All*, that this Wilderneſs may never come to be *a land of darkneſs* by our revolt from under our God, and from the Wayes and Means by which the Lord hath manifeſted himſelf to be unto his people neither *a Wilderneſs, nor a land of darkneſs.* O that the Lord may ſtill be to us as formerly in that reſpect! And therefore

1. *Let the Schools flouriſh:* This is one means whereby we have been, and may be ſtill preſerved from a wilde Wilderneſs-ſtate, through Gods bleſſing upon the ſame, and from becoming *a land of darkneſs, and of the ſhadow of death.* Cheriſh them therefore, and the *Colledge* in ſpecial: and accordingly that there may be a ſeaſonable (while affections are warm) and a faithful improvement of the *Contribution* for the *New Edifice* there, and what elſe is needful for the encouragement and advancement of *Learning* in that precious Society; the fall and ſinking whereof (which the Lord forbid) I ſhould look at as preſaging the Ruine of this Land alſo: Let it never want a benign Aſpect for the flouriſhing of that dear *Nurſery*; leſt otherwiſe there come to be either no Miniſtry, or an Illiterate, & (and in that reſpect, in former times accounted) a Scandalous & inſufficient Miniſtry, neither *burning*, nor *ſhining Lights.* Keep the *Good Old Way* here experienced of a *godly Learned Miniſtry*, wherein the people of God have tryed, and found ſo much of the Preſence and Glory of the Lord crowning the ſame with ſo choice a Bleſſing as he hath done: and God hath no need of a *NEW Cart*, or of *Uzzah's* hand to ſave the ſhaken Ark; nor did a good intention excuſe him from death by Gods immediate hand and ſtroke from Heaven, when the Lords Inſtitution is croſſed in that matter.

2. *Let the Liberties of the Churches alſo be preſerved and maintained*; for the *Church* is as *a Light upon an hill*: the people of God are

to *ſhine as Lights in the world*; therefore thereby alſo the Land is inſtrumentally kept from being *a land of darkneſs*. Let the Scripturally-unworthy be debarred the holy things in the Sacrament, *&c.* which they have no right unto by Rule. *Pulſent fores* (ſaid *Cyprian* of old) *&c.* though they bounce at the door, yet let them not have it opened to them, till duely qualified for the ſame. There is much, and may be more danger of ſuch bold-fac'd Hypocrites: and therefore, O that no ſuch Intruders may be ſuffered to diſturb, and vex the dear people of the Lord in any of their juſt Liberties! and that a Malignant Spirit of *Profaneneſs* (which this poor people is in great hazard of feeling the woful impreſſion of) may timouſly be cruſhed, and ſo not permitted to blow out Goſpel-Light, even *the Lights of the Sanctuary* here. Nor let there be any *Ludibria medicorum Spiritualium*, or what may be any ſtanding Reproach to the Healing wayes and Inſtruments of Jeſus Chriſt here, ſeeing there is ſufficient *Balm in Gilead* provided by Chriſt for every *Spiritual Diſeaſe* in his *Church*. Let not the way of the *Rigid Separatiſts*, and the like, be acted over again here, till the Churches be buried in Confuſion. In caſe of the *Diviſions in Churches*, hath not the *Congregational-Way* Balm for this Wound appointed by Chriſt, but *Morellius* muſt be raked out of his grave to be the onely Phyſician?

3. *Let the Miniſtry* (who alſo ſhould be inſtrumental, in their Sphere, to keep this Land from becoming *a land of darkneſs*) *be duely Encouraged.* There have been, and are Complaints this way reſpecting their outward Subſiſtence in many places (I bleſs the Lord I am not under any temptation therein, being liberally, and abundantly well provided for by the good people I live among, and therefore I may ſpeak the more freely and boldly for others) I fear there is too ſad neglect in divers Towns. It was a ſign *Nehemiah* was away, when the Levites were fain to *go into the fields*, Nehem. 13. 6, 10, 11. when they are forced to turn to the Meadow, to the Cart, and to the Plow, *&c.* or elſe they cannot live, at leaſt not live out of tormenting Debt. Is this the fruit of Gods being no Wilderneſs to us? *O generation, ſee the word of the Lord.* Minde the Example of good *Hezekiah*, 2 Chron. 31. 4. he encouraged ſuch; (O take heed that there be not on the other ſide found among us *a diſcouraged Miniſtry*, reſpecting ſuch (I mean) as are able, and faithful Miniſters of the New Teſtament, who *would gladly ſpend, and be ſpent* for their people:)

people:) *He commanded the people* (it is there said) and it was not therefore left as an arbitrary thing, or as an Alms: and minde the fruit of it, *i.e.* ver. 10. *Since the people began to bring the offerings into the house of the Lord, we have had enough to eat; for the Lord hath blessed his people, and that which is left is this great store.* If particular *Churches* or *Towns* are really not able to supply the necessity of him that *labours in the Word* among them, should not such a poor people be relieved? might it not do well if some additional Provision were made out of some *Publick Bank* or *Stock* for an honourable relief of such? and that thereby we help to *bear one anothers burthens?* and *be we not deceived, God is not mocked* in this very matter, *Gal.*6.6,7. 1 *Cor.*9.14. *Ezra* 7. 24, *&c.* Must they be Rated *Wit and Doom?* Ah, when mens hearts die to the Word, no wonder if they soon die to the Dispensers of it: and then, *What means this waste?* and proud, covetous, disingenuous, unwise, captious, carping, bold, selfish spirits & principles will be stirring, &, *Let us take turns to preach* (and to govern the Church also as *Moderators* in it) *rather then have this costly Service?* and, *What a wearines is it? &c.* If it must be so, should we wonder if the Lord take them away that are such a Charge, and ease people of such a burden? Oh, *muzzle not the mouth of* that *Ox that treadeth out the* Spiritual *Corn.* And though Antichristian *Begging Friars* live by Alms, yet let it not be said of a Protestant people, or of these Churches, that they are so sordid in their spirits as to truckle under a *Mendicant Ministry*; and that will be a flattering and an unfaithful Ministry at length, that is made to bow under the Temptations of *Needing the Alms of the people:* and remember, that a person or people may become guilty of *Sacriledge* by withholding what is due this way, as well as by robbing or taking away that which is already dedicated or given in to God, *Mal.*3.8. and that withholding, is there called *Robbery*; though I am far from pleading here for the *quota pars* there spoken of in particular, but onely as to the sin in general, the Apostle ranks it with, yea aggravates that sin of *Sacriledge* above *Idolatry* in the New Testament, *Rom.*2.22.

4. *Let the Magistracy also be Encouraged:* this is part also of the *Light of Israel*, 2 Sam.21.17. whereby under God we are instrumentally preserved from being *a Wilderne's, and a land of darknes:* and a despised Government is a fore-runner of *Anarchy* and *Confusion*; and such Rulers will be now oppressed with the Burthen of that

Government, when *Revilings* and *Knocks* are their Reward; and their hearts will come at length to be alienated from such a people, each one saying, *This Ruine shall not be under my hand*, &c. *Isa.*3. 5,6,7. and *Anarchy* or *Confusion* in a State, exposeth them either to ruine one another by *Divisions*, or to be ruined by a *Foreign Power*, that will make a prey of them. Let *All Encouragement* therefore be afforded to this Magistracy: There is *the bread of the Governour*, Neh. 5.18. *i.e.* which is due to him from the people justly; with *Matth.* 22.21. *& Rom.*13.6,7. and there are to be those *Vestments* of State (as Reverend Mr. *Nye* speaks) to distinguish them from, and dignifie them above other men, which there is need of, and therefore that they be enabled unto. *Not my Lord Major, but his* Horse *rules the City*, said a wise man once. People are awed and swayed much with outward Ensigns, or Marks and Characters of Dignity. *Hence* Nehemiah (as Judicious and Reverend Mr. *Nye* on *Neh.* 6. 11. in his Sermon, *pag.*17,18. well observes) *even in a time of outward straits, keeps up his Table so as might suit with the State of the Governour, though he had not the bread of the Governour*, Neh.5.14,18. *He might at such a time have laid down his Table, having such an excuse, but* Nehemiah *knew such Entertainments kept up the Dignity and Honour of Government; and that these vulgar Encouragements do much sweeten the Severities of Magistracy, and will therefore rather continue them at his own Charge, then be without them: And their Attendants, and Entertainments, and other Pageantries, are not Ensigns of Vain-glory, but the necessary Utensils by which the worth and excellency of Magistracy is notified to the common people, it being a Language best understood by the generality.* As for that Self denial there hath been by this Magistracy, (even as *Neh.*5.19. so I pray) *The Lord think upon them for good, according to all that they have done*, and ventured, and suffered *for this people.* But as God blesseth the Country, so I hope the good people of this Land will be enlarged unto a more honourable, and proportionable Allowance unto them, according as the Work, and Dignity of their Place calls for the same.

O Generation (therefore) *see the Word of the Lord*; and know, that here is encouragement for Gods people in the worst times, for the Lord being our God, he will not be a Wilderness or land of darkness to us if we sincerely relye upon him: Can there be a *Wilderness* where the Glory of the God of Heaven dwells? Can there be *Darkness* where there

there is the Sun? There are Influences of light, and life, and refreshing, and fruitfulness, and blessedness from this *Sun of Righteousness* to them that fear his Name. Christ hath imbarqu'd himself in this our State; and therefore as *Cæsar* encouraged the Boat-man in time of danger by a dark Tempest, *i.e. Confide nauta Cæsarem vehis*; so here, your Betrustment who are *Israel's* Rulers here, is no less then the Son of God himself with so many of the sons and daughters of God in his arms; and *if we forsake not him, he will not forsake us*, as *Asa* encouraged those in his time, 2 *Chron.* 15. 2. and as *Deut.* 2. 7. so, for a longer time now then that, hath the Lord known and blest his people in this great Wilderness, *&c.* and O let him *never leave us, nor forsake us, but be with us as he was with our fathers*, 1 Kin. 8 57. and that the shining brightness of the favour of the glorious God of *Israel*, signified by that Representation as of the Body of Heaven in its clearness, *Exod.* 24. 10. may be still the Vision of the God of *New-England*; not dark and cloudy, but light and glorious. And as I have said, *See the word of the Lord* to us, so I might say also, O generation, see the Way of *Israel* unto God, and our own wayes in special: Have there been no beginnings of Revolt from under the Lordship of our God? May not the Lord expostulate with us, as with those at *Bochim*, *Judg.* 2. 1—4. and say, I have removed your shoulder from the burden, and your hands from the pots, as *Psal.* 81. 6. I have taken off the yoke from thy neck, and the Almighty hath caused light as by Snow in *Salmon*, I have given you Manna to the full, the Rock hath followed you, and you have had the Pillar of guidance and protection in all your Journeyings; but have you followed me fully with the Spirit of *Caleb* and *Joshua*? Yea thou hast *called upon me in trouble* (in the time of Drought, a year never to be forgotten by us, and our Children after us, *Anno* 1662. and at other times) *and I delivered thee, and answered thee*, as *Psal.* 81. 7, *&c.* and I bid you make no league with *Canaanites*, &c. (in respect of corrupt mixtures, and base compliances in matters of Religion) but (as *Judg.* 2. 2.) *why have you not obeyed my voice?* why have you not come up fully to the practice of my Will held forth to you by my Servants? Why are there these and those *Images of Jealousie* among you? What is this noise that I hear in so many Churches? the noise of the Axes and Hammers of those that would cut and beat down the carved work? Why is there such neglect of your Church-work of the house

of

of God? and (as *Ezra* 7.23) hath that been diligently done, which is commanded by the God of Heaven? for why ſhould there be wrath againſt the Colony of the *Maſſachuſets*? and ſee *Hag.*1. *beg.* And why is Family-duties in many houſes laid aſide? that in multitudes of Families there is (it may be) no Prayer from the one end of the week to the other? no Family-catechiſing, no Repetition of the Word preached, nor calling Children and Servants to an account of what they do or ſhould hear? no reading of the Scripture? may be no Bible, or onely a torn Bible to be found? I mean, but a part of the Bible to be found, ſo that the whole Scripture is never read throughout in ſome Families? I wiſh this be not the condition of many Families, that either there is no Bible, or but a piece of a Bible, and that they can content themſelves therewith. O that as to theſe, and ſuch like things, we might be this day before the Lord as thoſe at *Bochim*, weeping for the ſame before the Lord! And O what unthankfulneſs is it, that after the Lord hath done ſo much for us, in being to us *not a wilderneſs nor a land of darkneſs*, we ſhould now ſay, *We are lords, and will come no more at him*: But let us teſtifie our reall thankfulneſs to God, by cleaving to the Lord in that good old way, wherein he hath been leading his people hitherunto. *Stand faſt in the liberty wherewith Chriſt hath made us free, and be we not entangled with any yoke of bondage*, of one kinde or other. Stand (I ſay) for your Liberties; not liberty to ſin, but to be holy; liberty to *run the wayes of Gods Commandments*. Change not away your glory for that which will not profit: *My ſon, fear thou the Lord, and the King, and meddle not with them that are given to change*: (Prov.24.21,22.) *For their calamity ſhall riſe ſuddenly; and who knoweth the ruine of them both?* Gods people came hither for Liberty; *i.e.* Liberty in the way of Holineſs: and our Holineſs lyes in

- *Separation*, from Sin and Profaneneſs, not from the Churches and Saints of Chriſt.
- *Dedication*, viz. of our Selves, our Children, and our All to God for God's ends.

Hence the Leaders of this people have, from the firſt, born expreſs witneſs againſt Rigid Separation, Carnal Ceremonies, Profane unholy perſons in Doctrine and Life: Search the printed Records of theſe things in the Works of our *New-England* Divines, and it will be found ſo. Therefore ſtand for your Liberties (Honoured, and Beloved

oved in the Lord) and let us not be gulled, befooled, deluded, baffled, or beaten out of them. I would hope that the Fundamental Intereſt of the Liberties and Priviledges of the Churches of Chriſt here, and of the Civil State, will never be transformed, alienated, and reduced to ſuch an Intereſt which no ſober, godly, wiſe-hearted Chriſtians will judge worthy their contending for, or worth their ſtanding up in the defence of, or hazarding their Eſtates and Lives for in the day of triall.

To conclude: The Lord help our Leaders in the Commonwealth, and in the Churches alſo, not to faint or be diſcouraged though they meet with oppoſition, difficulties, and ill requitals from ſome: *Bene facere, & malè audire regium eſt*, ſaid *Seneca*. And a good ſpeech was it of a perſon famous in his generation, *i.e. A man in Publick Place needs two Handkerchiefs about him*, viz. *the one for his Sweat, the other for the Dirt.* They muſt be laborious, & prepare themſelves to paſs through evil report, as well as good. And though there be the murmuring and ſtrife of the Congregation in ſome times of temptation, yet *Moſes* muſt remember he is a Nurſing-father, *Numb.* 11.12. and *Paul* as a Nurſe muſt be gentle, [ἤπιος: reſpecting ſweetneſs of wiſdome, and love, both as to ſpeech and ſilence] 1 *Theſſ.* 2.7. and the Childe muſt not be thrown away becauſe it is unquiet. Though there be a Storm, yet betray not the Ship; *In naufragio* (ſaith *Seneca*) *Rector laudandus quem obruit mare clavum tenentem* (cited by *Reynolds* of *Paſſions*, p. 232.) *i.e.* That Steerſman or Maſter of the Veſſel is indeed to be commended, that will not ſhrink from duty through fear or Self-intereſt, *&c.* though he be waſh'd, and raked over and over with the Sea, or whatever the event be. I beſeech our Honoured Leaders and Steerſmen not to deſert us, or the Cauſe of God imbarqued in the Veſſel of this Commonwealth, and of theſe Churches. You are as *David* to ſerve [ὑπηρετήσας] as *Rowers* under Chriſt, your *own generation by the will of God*, Acts 13.36. Let it never be ſaid of you, That you did let go your hold by being falſe to your Precious Betruſtments this way. Yea, ſhould a Wrack come, (which the Lord in mercy prevent) yet alſo may you ſo manage your ſelves, as to be ſeen to the laſt *Clavum tenentes*; ſerving Jeſus Chriſt faithfully here, according to that Command *Pſal.* 2.11. to all the Rulers of the World, and that without being byaſſed with a Spirit of Men-pleaſing, Temporizing, Humourizing, Faction, Popularity,

rity, &c. It is by Christ that you Rule, and as you are by him, so you are to be for him: and if we All cleave to the Lord, we need not then fear but God will be with us, so that we shall be able with *Luther* in greatest shakings to sing the Forty sixth Psalm: and though all the Earth should be gathered against this *Jerusalem*, yet the Lord our God can make it *a burdensome stone, and a Cup of trembling*, Zech. 12.2,3. So that when these and those of the Nations shall enquire about the state of such a people, *What shall one then answer the Messengers of the Nations?* Truly as *Isai.* 14.32. *i.e. That the Lord hath founded* this *Sion, and the poor of his people shall trust in it.*

F I N I S.

E R R A T A.

IN the Epistle to the Reader, *pag.* 1. *lin.* 32. blot out *there.* In the Sermon it self, *pag* 1. *l.* 21. read *recover that.* l. 22. r. The parts. p. 5. l. 1. r. to be among. p. 8. *l.* 5. r. being in them. p. 15. l. 26. r. *Zelotæ.* p. 17. l. 1. r. unreasonable. p. 19. l. 6. r. superstitious. p. 20. l. 31. affectation. p. 24. l. 4. r. upon many. l. 27. Our fathers. p. 28. l. 25. r. those candid. p. 29. l. 37. blot out *if.* p. 32. l. 6. r. Interests twisted. p. 36. l. 32, 33. r. but steer only by providence, and not by rule.

Besides divers mispointings, which the candid Reader will remit.